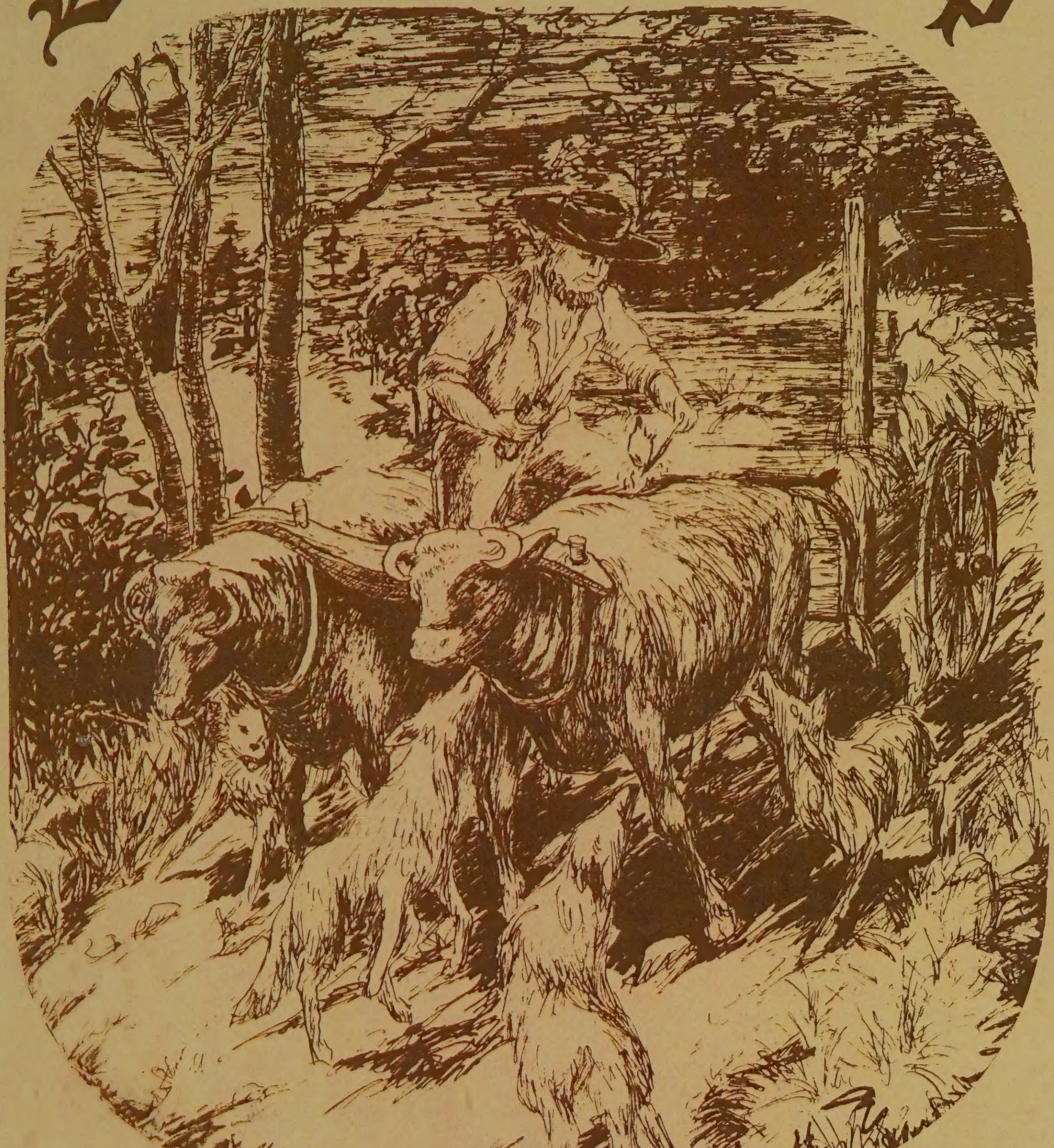
Heritage of the
Black Swamp



Guide to
Sauder Museum
Farm & Craft Village

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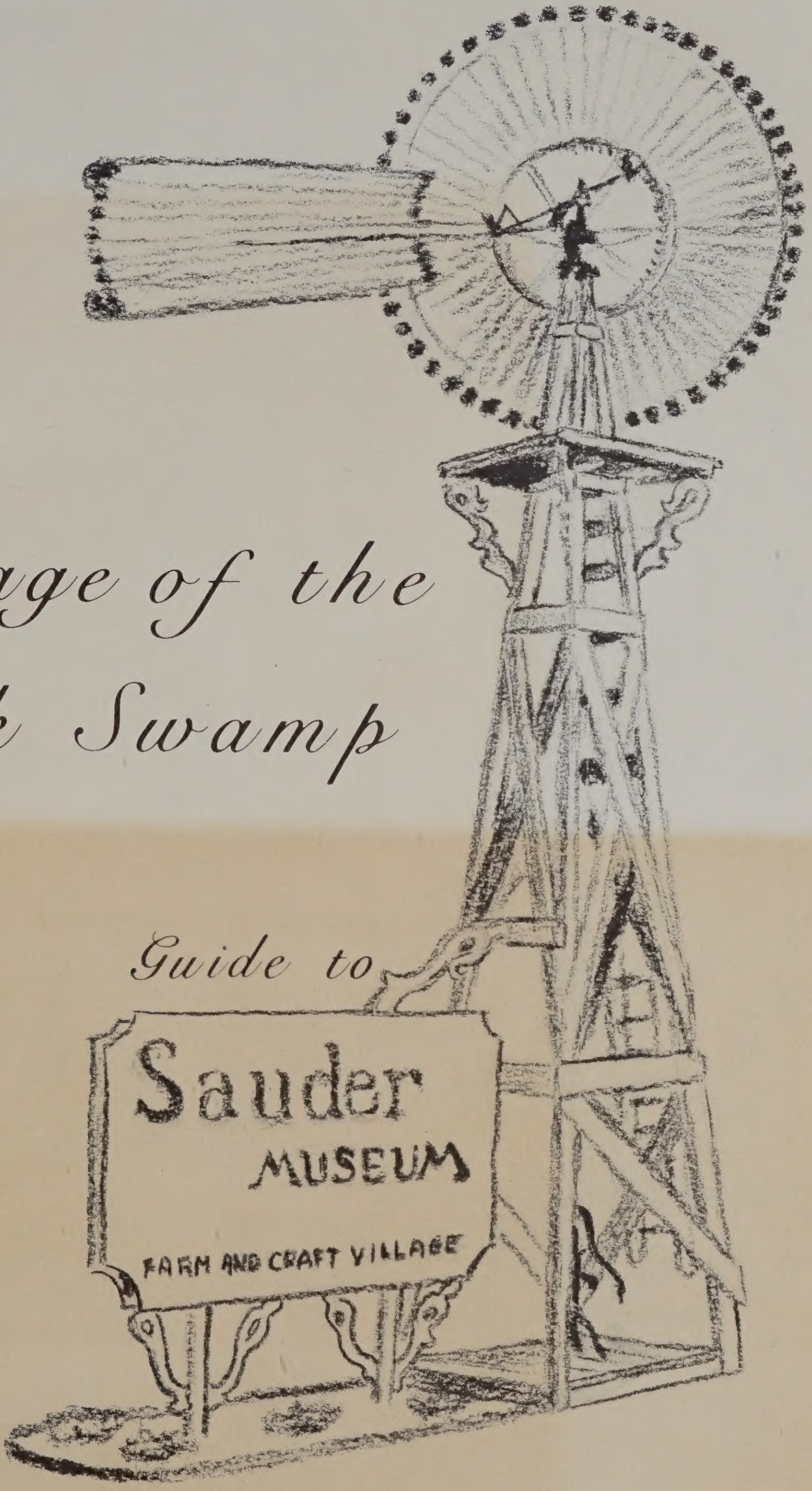
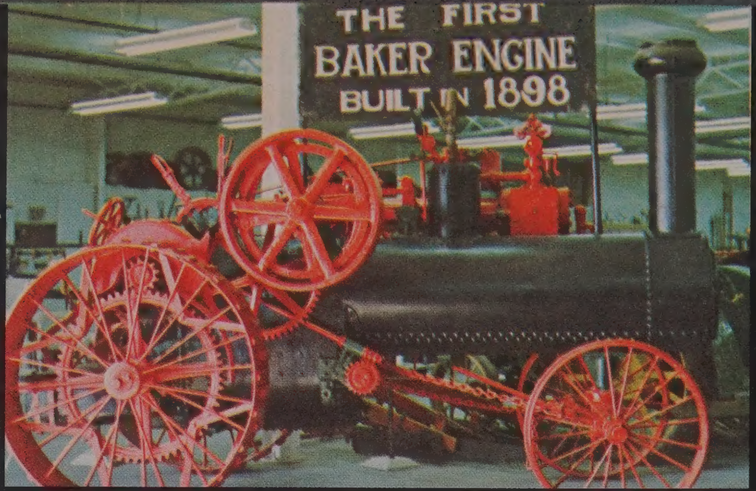
Heritage of the Black Swamp

Guide to


Sauder
MUSEUM
FARM AND CRAFT VILLAGE

Compiled, Written, and Photographed by
Cynthia Covert Harger and Norma Snyder


THE FIRST
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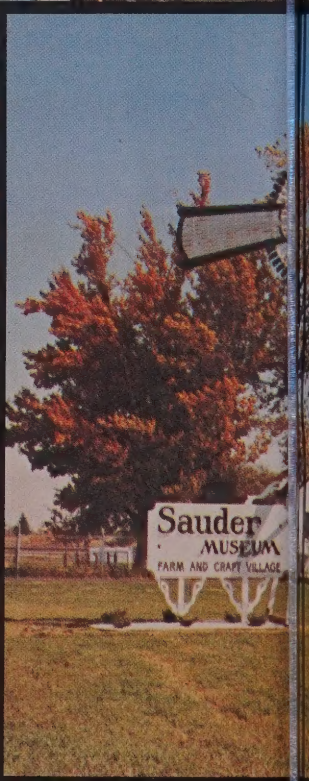
BUILT IN 1898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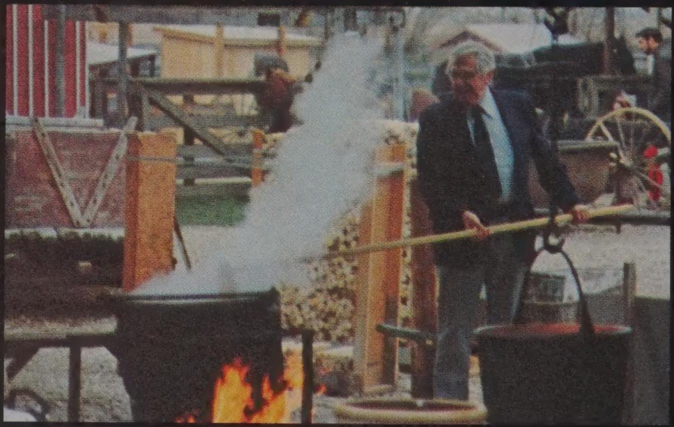

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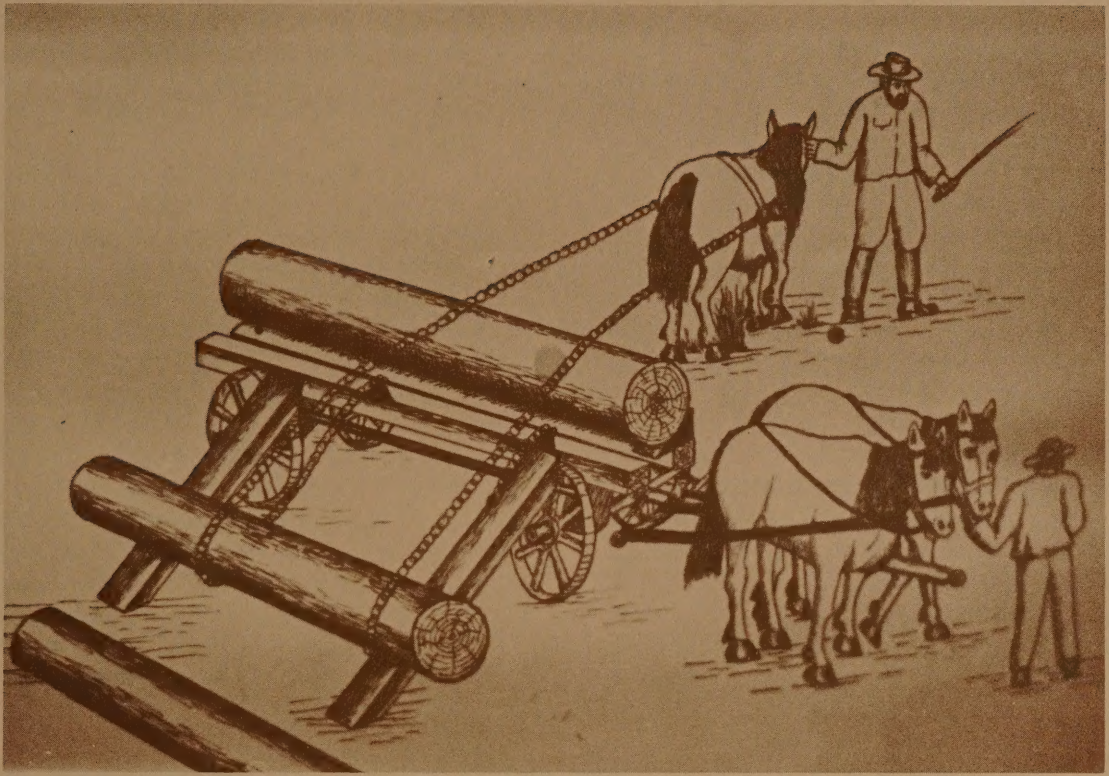
YESTERDAY'S
KNOWLEDGE GIVES US
TOMORROW'S
WISDOM



Drawn By Edwin Petrowsky

THE SWEAT CURSE

Cursed is the ground for thy sake;
In sorrow shalt thou eat of it all the days of thy life,
Thorns also and thistles shall it bring forth to thee;
And thou shalt eat the herb of the field;
In the sweat of thy face shalt thou eat bread,
Till thou return unto the ground;
For out of it wast thou taken:
For dust thou art,
And unto dust shalt thou return. *GENESIS*

"The sweat curse," as Erie Sauder describes it, is just "a step ahead of all of us."

It was not even a step ahead of his forebears, who came to wrench a living out of over 2,000 square miles of flat, swampy, unhealthy land in Fulton County over 150 years ago. The Black Swamp, and all it meant, lay in wait for the few brave, hardy souls willing to venture into the muckland to try and carve homes for themselves out of the wilderness.

The first settlers were plagued by various illnesses, many of which were caused by the dense droves of mosquitoes. The swampland mosquitoes would settle on the back of a person's neck so thickly that, in the process of shoving them away, he would draw back a bloody hand. If a family managed to survive the illnesses, there were other perils. Great packs of wild wolves roamed the swampland, and lucky was the person who ventured out alone without encountering one. Many never made it back. Other wild animals and poisonous snakes also inhabited the forests.

"Why in all the world would they come into this community at all?" muses Erie Sauder, Archbold industrialist and historian, who feels that the early struggles and lifestyles of these people should be preserved for future generations. He has done so in his own unique way, by creating a sprawling complex known as Sauder's Museum, Farm and Craft Village, located just north and east of Archbold, Ohio, on State Route 2.

"People should never get the idea they can burrow into a nest like a little bird and things will fall in their mouths—it just won't happen. I wanted to change the thinking of our school children—to do something that would make children realize what our forefathers did to make it the way it is for us today. We still have to make an effort to exist, but don't have to work as hard as our fathers."

"Our forefathers would have thanked God for a wheelbarrow to use, and we grump and grumble if a tire goes flat. I wanted our children to see that our blessings are our fathers' labors, not ours. The Bible also says that in labor there is reward—that's the other side of it."

Erie, age 73, who himself retains much of the vital spirit that permeated the wills of those early settlers, is a direct descendant of one of the first families. He has an intense and devoted interest in keeping the history of the first families of Fulton County alive and real for today's generations— not just because they are his ancestors, but because of the rich heritage and values they represent.

Lauber Hill, in Fulton County, was first settled in 1834. "The first settlers came here from Alsace-Lorraine, France, and from Schaffhausen, Switzerland, because the land was cheap. They were poor, had no money—not even enough to bring whole families here," says Erie, whose well of historical information on the area is bottomless. "But they would come, and maybe six or eight months later, the rest of the family would come. They were ready to get down and work. They could not develop their talents in Europe. If a man was a chimney cleaner, then the grandfather, the son, and the grandson was a chimney cleaner. So they were ready to drain the Black Swamp and try to make a living."

"There was persecution in Europe too. There was a war on. Mustaches became the style. All the soldiers wore them. Then mustaches and a beard. Because Mennonites did not follow the pattern, they were persecuted and made fun of. So many pulled out and came over here. A foolish reason, but it's a fact."

So a mustache, or the lack of one, along with many other more compelling factors, such as land selling for 12 cents an acre, pulled the Mennonites from their homeland to the Black Swamp.

Their struggles began as soon as they boarded the huge sailboats for the long, arduous voyage to America. The people were so poor that they could only afford passage on a merchant ship, rather than

a passenger ship. They were so desperate for a free life that they were willing to live in the dark, squalid holds of the ship, breathing the dank, heavy air, for the six months it took to make the trip. Many died and were buried at sea, without ever setting eyes on the new land.

Upon arrival, the families migrated by wagon, horseback, or even by foot, carrying their few belongings until they found a parcel of land where they could farm and build their homes. Some of the families found their way to the Black Swamp.

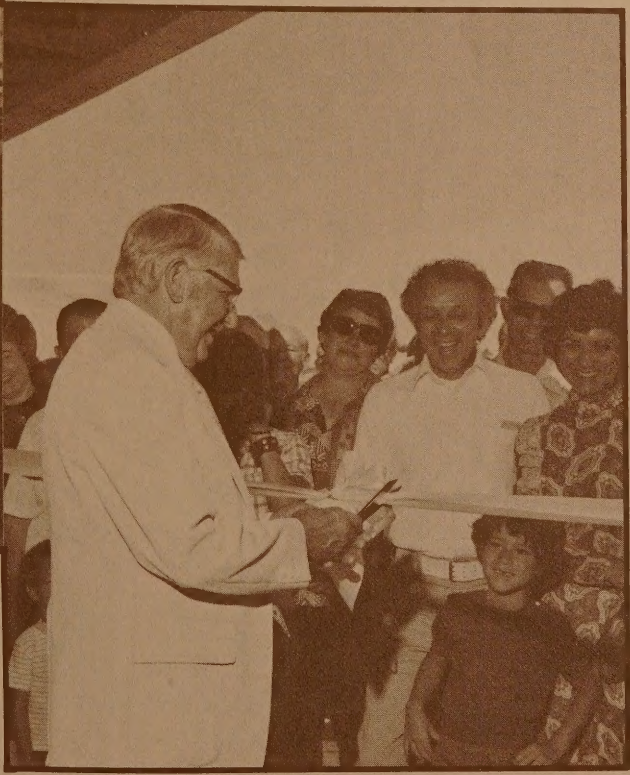
Life was hard in the swamp, but their continuous struggles to reclaim the land resulted in the massive drainage project which took place in the 1850's. The perilous swampy region stretching from just southwest of Sandusky to Fort Wayne, Indiana, and just over the Michigan line to the Maumee River, was transformed into the rich farm land dotted with small villages and peaceful homes in evidence today.

Erie Sauder, a short heavyset man with a shock of thick grey-white hair and snappy dark eyes, with his German ancestry evident in his speech, declares, "The people who came here based the theory of the eventual value of the land on the fact that the elm and oak tree grew together on the same spot, and because of this, said there was good earth beneath."

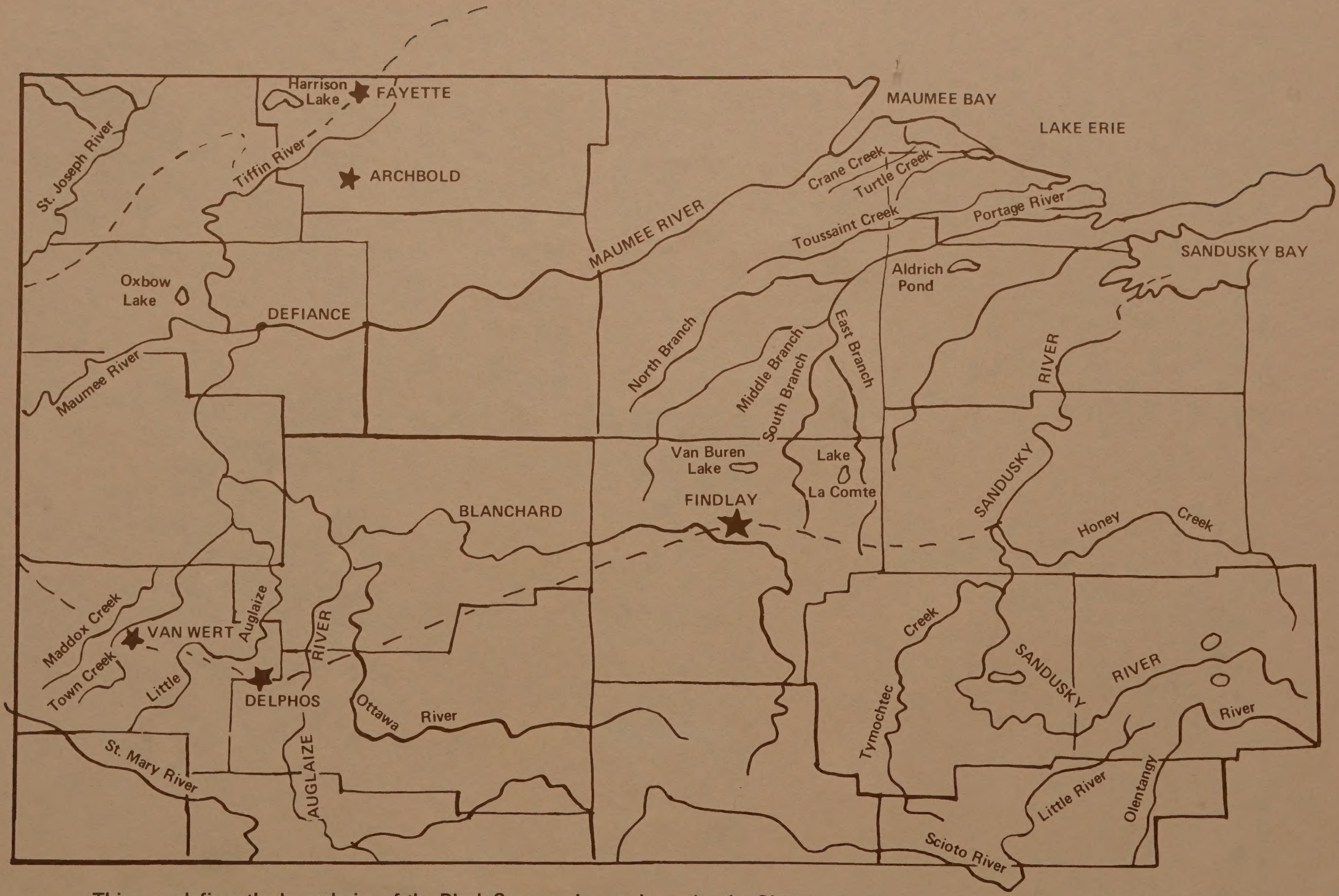
The evolution of the Black Swamp from those first days of the early settlers to the rolling, tillable acres evident today, its perils reduced to speeding cars and an occasional tornado warning, is in itself a testimony to the fortitude of the settlers and the magnitude of their struggles. "Can't hardly imagine the hardships that our forefathers endured," Erie observes.

So he has erected a memorial to those people. With the aid of an ingenious versatile mind, much talent, and a dream, Erie has assured that Fulton County's future generations will not forget the origins of their rich heritage. After all, "Yesterday's knowledge gives us tomorrow's wisdom," proclaims a sign that Erie has hung on the wall in the entrance building at Sauder's.

Congressman Delbert L. Latta, of Ohio, presents Erie Sauder with a flag for the museum. The flag has flown over the White House.



Erie's dream becomes a reality . . . In June, 1976, Erie cut the ribbon at the entrance building, signifying the opening of the Sauder Museum, Farm and Craft Village.


Harrison Lake
FAYETTE
MAUMEE BAY
LAKE ERIE
St. Joseph River
Tiffin River
ARCHBOLD
Crane Creek
Turtle Creek
MAUMEE RIVER
Portage River
Toussaint Creek
SANDUSKY BAY
Oxbow Lake
Aldrich Pond
DEFIANCE
North Branch
Middle Branch
South Branch
East Branch
RIVER
Maumee River
Van Buren Lake
Lake La Comte
FINDLAY
SANDUSKY
BLANCHARD
Honey Creek
Maddox Creek
VAN WERT
Auglaize
RIVER
Creek
Town Creek
Little
SANDUSKY
RIVER
DELPHOS
Ottawa River
Tymochtec
River
Little River
Olentangy
St. Mary River
AUGLAIZE
Scioto River

This map defines the boundaries of the Black Swamp. It was drawn by the Ohio study class from Liberty Center High School.

HISTORY OF THE BLACK SWAMP

"The perfect uniformity of the soil has given the forest a homogeneous character. The trees are all generally of the same height, so that when viewed at a distance through the haze, the forest appears like an immense blue wall stretched across the horizon."

This poetic portrayal of the Black Swamp, as described by Henry Howe in 1840, was a likely first impression of travelers as they approached the wide expanse of dense forest in northwest Ohio. The virginal beauty of the hazy blue forest in the distance was deceptive, however, for the Black Swamp held many perils.

Settlers were assaulted by dangers on many fronts; disease and fever nurtured by the swampy conditions of the region, and the many wild animals, from black bears to rattlers.

The Black Swamp, 120 miles in length and 40 miles wide, covering 18 counties of the Maumee River Valley, was one of the last areas settled in the state. John Grey, a trader, was one of the first white men to live in the area. His cabin, built in Pike Township in 1824, was used mainly as a trading post. He reportedly made no attempts to purchase a deed or to farm and improve his land. Grey was forced to leave the area nine years after he arrived because of the nearby Indians who had been displeased with his shady trading.

Because there is no concrete evidence to determine who was the first actual settler to live in Fulton County, the honor is shared by two men, Eli Phillips and Joseph Bates. Different historians argue that one or the other was the first, but the real truth may never be known.

In 1832 or 1833 (historians dispute the date), Eli Phillips and his family from Adrian, Michigan, settled in Royalton Township in Fulton County. One of the two nearest settlements was located on the Maumee River, 25 miles east, and the other at Angola, Indiana, to the west. Phillip's loyalties always remained with Michigan, however, as did those of many area settlers. During the Boundary Dispute between Ohio and Michigan in 1835, when both states claimed a strip of land on what is now the northern part of Ohio, Phillips joined up with the Michigan militia in the rank of lieutenant colonel. He probably recruited many settlers of the region to join with him. The case was settled in court, so there was never any real fighting in the area over this issue.

Joseph Bates, who is thought by some to be the first settler because of his extensive knowledge of the northwest Ohio area, settled in Fulton County in 1832 or 1833 (again the date is disputed). He came with his family by wagon from Hardin County, much of the time cutting his own road through the thick forest. He and his sons built a cabin near Bean Creek. The family lived in the wagon until the cabin was completed. He raised a crop of grain in the summer of 1833, the first grown in Franklin Township. He later built a second cabin that was used as a school during the week. Samantha Crandall was the first teacher at the Bates School in 1836. The school was a private one and neighbors probably paid Bates a set sum to send their children to school.

Bates' skills as a hunter and his knowledge of the Indian trails and customs were of great renown, even as far away as Fort Wayne, Indiana. In 1834, it was to Bates that the first settlers of German Township came to request guidance in finding an area that would be suitable for farming.

Phillips and Bates were soon joined by many others as the population of Fulton County grew rapidly in the 1830's. Scores of people came into the area, drawn by the rich fertile farmland. Other areas of Ohio that had been settled earlier were becoming more crowded, with much of the land already spoken for or too expensive for the immigrants to buy. Fulton County offered a good opportunity for those settlers who were willing to work long and hard to transform the thick forests into the neat checker board pattern of tidy, productive farms seen in the area today.

York Township was probably the first township to be organized in Fulton County. It was organized in June of 1836. The dates of the other townships' organization were as follows: Amboy, Chesterfield and Royalton, in June, 1837; Clinton and Gorham, in March, 1838; German, in March, 1839; Franklin, Fulton and Pike, in March, 1841; and Dover, in June, 1843. The populations of the townships were as follows: Amboy, 452; Chesterfield, 301; Clinton, 303; German, 452; Gorham, 353; Royalton, 401; Swan Creek, 494; and York, 435.

Although more and more settlers cast their anchors in the county, the lives of many pioneer families were isolated ones, with the nearest neighbors miles away. The following passage, written by William Williams, tells of his experiences in Clinton Township, Fulton County, where his family settled in 1835.

" I was only six years old when I came with my father, Elisha Williams, in the fall of 1835, and settled on a farm one and a half miles west of here (Wauseon). That was nearly seventy-five years ago, and in what is now Clinton Township there was not then another white man living. It was a dreary place then, and nothing but woods and water, and the only company we had were the friendly Indians, and the howling wolves. I can well remember how, along about sundown on a cold winter's day, we could hear those wolves set up their yelp. First, you would hear one in one direction, then one in another, and so on, until our home was surrounded by packs of these howling beasts. Fortunately for the early settler, the wolf was naturally a coward, and a firebrand or a light has saved many a flock of sheep for the pioneer. You know in those days every settler had to have his own sheep, from which to get wool that our dear old mothers could make into clothes for us. Every stitch of clothing that us children had was made from cloth that mother first wove from wool from the sheep. And in those days we had our high pens into which we drove our flock every night, to protect them from the wolves. The black bear was common here then, but they gave us very little

Big Snake
Baker
White Eagle
Charles LaClair
Yellow Bull
Standing Buffalo
Big Snake
Black Bear

A group of Fulton County Indian chiefs.

trouble, and about the only time I ever remember of one attacking stock was a year or two after we came here. Father had a drove of hogs running at large in the woods, and when they were about where George Brown's house now stands, a large bear that had crept into the drove attacked one of the largest, and while the hog got away it was so injured that it died a few days later.

In 1835 and 1836 , many Indians roamed over this county. The Indians were very friendly to us, in fact too friendly, as they often hindered us in our work. If you offended one Indian you offended the whole tribe, while if you did one a favor it was never forgotten by any member of the tribe, and they always stood ready to defend and protect you."

The first white men, the French, settled along the Maumee in 1680. The area belonged to the French for 13 years, the British for 13 years, and the United States for the remainder of the time.

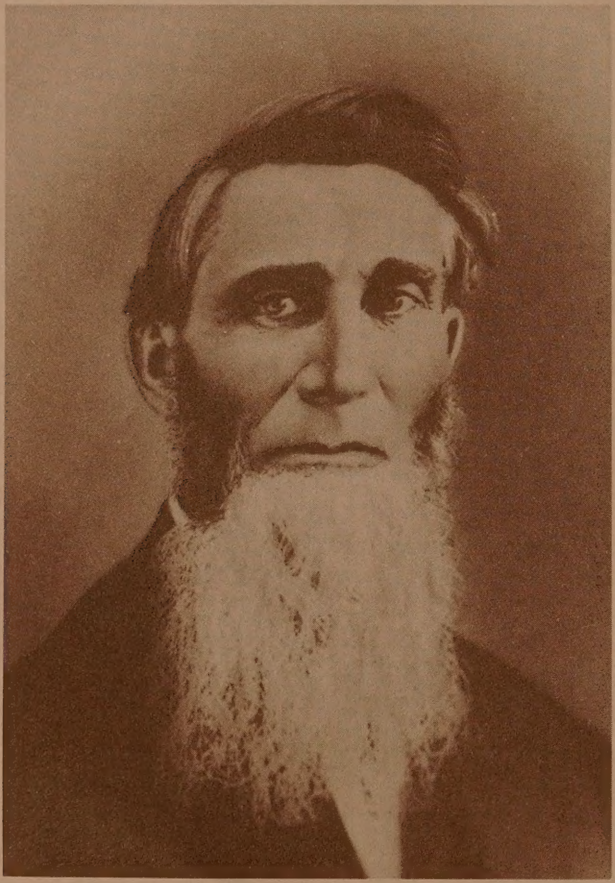
Many Indian tribes, such as the Ottawas, Pottawatomies, Ogibewas, Miamis, Weawas, Piankishaws, Wyandottes, and Shawwonnoes had made the rich land along the Maumee River their homes and hunting grounds. The early settlers had little trouble with the Indians, for most had already left the area by the 1830's. They had either been killed in the continual wars waged by the white man seeking to make the area his own, died from the new diseases introduced by the white man, for which the Indians had no immunity, or had to leave due to orders of the United States government for the Indians to resettle on reservations.

Colonel D.H. Howard and his wife, who built a large colonial home in 1851 that still stands in Winameg, were great sympathizers of the Indians' plight. Howard's father, Edward, had established an Indian trading post near a large Indian settlement. When young Howard was growing up, his only playmates were the Indians, so he learned their customs and language.

Both Colonel Howard and his wife wrote about their experiences with the Indians. In the following passage, taken from a newspaper article, Mrs. Howard describes the departure of the last remaining Indians of the Maumee Valley.

"It was a sad, sad day for the lone Indian, when he looked for the last time upon the hunting ground which was as dear to him as is your home to you," described Mrs. Howard about the orders given by the U.S. government for the Indians to leave Fulton County. The Indians of the area, the Ottawas and Pottawatomies, had made their main migration to the West during 1832-8, traveling with wagons and using their own ponies. In 1838, the last of the Indians were sent to Kansas by lake steamer. Half of them died on the trip. Pictured with the Indians, on the far right, is Ed Howard.

"The saddest people that I ever saw were the Indians who used to roam through the forest which covered this county as they assembled in Toledo in 1837, and were waiting to be conveyed by the Government to a reservation in Kansas. . . The removal of the Indian from Northwestern Ohio was but a demand of civilization, but it was a sad, sad day for the lone Indian, when he looked for the last time upon the hunting ground which was as dear to him as is your home to you. . . These poor Indians were broken-hearted, but well for them that they did not know the character of their leaving, one continuous pitiful wail was all that could be heard, as the Indians with solemn tread and bowed heads marched into the boats to sail away from their hunting grounds forever. Colonel Howard, as a friend of the Indian, went with them to their new reservation in Kansas."[2]



Colonel D. W. H. Howard accompanied the Indians on their journey to Kansas. He was known as a friend of the Indians.

The story of the settlement of German Township, where the Sauder Museum is located, is a unique one because, unlike other townships, the area was settled simultaneously by a group of about 40 Amish Mennonites. The other townships were settled by families drifting in one by one.

The people were peasants, for the most part. A majority came from either Alsace-Lorraine, France, (later the territory was German) and from Schaffhausen, Switzerland, an area that was also surrounded by German territory.

Living in small villages nestled in mountain valleys, the people led simple lives, with little changing from generation to generation. The head of the household was often a tradesman. Each family would also farm a small strip of land, often miles from their homes, to provide them with food for the long winters. The chore of farming often fell to the women and children, while the men followed their trades. If a man did not have a team of oxen, he or his wife might be put to harness at the head of a plow. There were no large land holdings or farms that were owned by common people.

Children were put to work gathering wood for the winter. They would trudge up into the hills, with the Alps clearly visible in the distance, to gather loads of roots and scrubs. The forests were under state jurisdiction and stiff penalties came to those who were caught actually cutting wood. Young men were required to serve three years in the military, which did not sit well with the peace loving Amish Mennonites.

It was to these tranquil villages, where life was much the same, generation after generation, that word came about a new country where land was cheap and plentiful and men were free to worship as they pleased. These promises caught the fancy of the young men of the villages, who knew that if they stayed, they would never have more than a small house in the village and a thin strip of land to grow food for their families. They knew the creed of hard work well and sought only to reap greater rewards from their endless labors.

In March of 1834, despite dire warnings from their elders, a group of 21 people, including Jacob Binder, his wife, Mary, and seven children, Christian Lauber, his wife Magdalina, and their four children, and Christian Rupp, his wife, Christina, and their three children left Mulhausen in Alsace to begin their journey to the New World.

Using three teams of oxen, the families made their way to the port city of LeHavre, where, after several weeks delay, they booked passage on a ship to New York. On their voyage over, they were passed at sea by a ship that carried several families from Schaffhausen, Switzerland, who would be settling the Black Swamp with them. The families were John Van Gunday, a widower with four children, John Meister and his wife, Margaret Keller, and their twelve children, and Jacob Kibler, his wife, Susana, and their seven children.

It took the Mulhausen families seven weeks to reach New York. They then made their way to Buffalo. There, they took a boat to Fulton Canal, where they were met in Wayne County, Ohio, by some friends from the old country. Here, they recuperated from their tiring voyage and got their first taste of life in the new land.

The group stayed in Wayne County for about six weeks. They joined forces with the group of immigrants from Schaffhausen to send out a small party to seek out desirable land, for they could not afford the established farms in the area. Jacob Kibbler, John Meister, and Christian Rupp were chosen for the search party, along with Peter Wyse, who acted as an interpreter and a guide.

The men traveled through several counties without finding the type of land they wanted, land good for farming but still having much standing timber. Finally in Fort Wayne, Indiana, they met Joseph Bates, one of the sole residents of Fulton County. Bates took the men to the highest point in the county, a site now known as Lauber Hill. Seeing promise in the rich land, the group walked to the land office at Wapakoneta, where they entered eight hundred acres of land.

The four men hiked back to Wayne County. Here, they collected their families and bought the supplies they would need for the 160 mile trek to their new home. Buying five wagons and yokes of oxen, the families began their journey, traveling only about 10 to 12 miles per day. Their course took them through Wooster, Lower Sandusky, Perrysburg (where Bender almost lost his wagon in a stream), and on to Napoleon.

The group was joined by four unmarried men who worked as helpers; Christian Reigsecker, Nicholas Koenig, Samuel Burkholder, and Nicholas Gehr.

Napoleon, with its one cabin, was the last settlement the group was to see. Here, they sent out eight men, with a government surveyor from Defiance, to blaze the trail. At the end of the first day, the men saw that they would not have enough food, so they sent two men back to get more supplies. Cutting their way through the tangled trees and underbrush, and plagued by hordes of mosquitoes, the men pushed toward their destination, only to discover that they had made a two mile error in their directions. With darkness falling, they made their way to Lauber Hill where they were greeted by a driving thunderstorm.

The first homestead in German Township was built in 1835 on Lauber Hill by Christian Lauber. The 20′ x 24′ cabin was often used for religious meetings by the Amish Mennonites. Four generations of Laubers have lived on the homestead. Christian Lauber and Magdalina (Zimmerman) and their four children were the first, followed by Christian Lauber, Jr. (1827–1890) and his wife, Katherine (Wyse) (1832-1922) and their eleven children, Samuel Lauber (1858-1926), his wife, Mary (Bucher) (1860-1945) and their twelve children, and the present owners, Floyd Lauber and Bertha (Leu) and their children.

The tired, wet men spent a hungry night huddled around a small fire. In the morning, they started back toward Napoleon. Because they had run out of provisions the night before, the men were happy to see the two men from their group coming toward them with new rations. The entire party made its way back to Napoleon, only to find six members of the group ill with the common maladies of the Black Swamp, fever and ague.

Their journey back to Lauber Hill with their families was a painfully slow one, taking eleven days. Holes were dug in the ground each night to provide water and fires were set to cook and to smoke out mosquitoes. Finally, on August 22, 1834, the group reached Lauber Hill.

Thousands of trees, such as the ones pictured, were chopped down to make way for the influx of settlers coming into the county, looking for good farmland. Often, trees were just burned, because the settlers had no use for so much wood.

It was here that they were to meet their greatest challenge, the building of homes in the hazardous Black Swamp. Endless days were spent draining the marshy land, cutting down the huge trees to build homes, and clearing fields to grow crops. Many men were lost to disease. Countless women perished in childbirth or survived only to see their children struck down before their time. The early pioneers braved these privations, fighting to create a place for themselves in a land many others would have abandoned. They were sustained by each other and by their faith that God would provide for them.

Sleeping in wagons, or under the trees, the party began the process of building shelters. Christian Lauber built the first cabin, a 20 x 24 foot structure, located thirty rods north of the present farmhome on Lauber Hill. The cabin is still standing. One by one, each family was provided with a cabin built by the group on different tracts of land. The cabins had no chimneys, so smoke inside was often stifling and caused the entire family and all their belongings to turn the color of smoked ham.

The first winter in German Township was a hard one, and families were left with only meager food supplies. The men did not hunt the plentiful game that surrounded them because, being a peace loving people, they had no experience with firearms. Trees had to be cut down so that the cattle could feed on the leaves.

The coming of spring brought the settlers a chance to begin primitive draining of land and the clearing of land for crops. It took a good woodsman about three or four weeks to clear an acre. The ingenious people soon devised a better and faster way to clear the thick woods - slashing. Notches were cut in all the trees in a broad swath, chopping the trunks about one half of the way through. Near the beginning of the row, the trees were notched deeper. Then, when a good wind came up, the first tree was cut through and caused all the trees to fall, domino style. Unfortunately, there was little use for the lumber, since there were no railroads to haul wood, so thousands of trees were burned. The only profit came from selling the ashes to large soap or glass factories.

The pioneers led simple lives, raising almost everything they needed on their farms. Rail fences soon went up around the tidy homesteads, fencing in the fat hogs that would be butchered in the fall for meat. Goats and cows were also raised to provide the settlers with both milk and meat. Eggs were gathered from the nests of the many farm chickens and a hen was occasionally killed for a special dinner.

The woods were full of hazelnuts and walnuts. Wild berries were picked by the children to take home to their mothers, who would bake delicious pies.

In the spring, when the sap ran through the maple trees, it was gathered to make maple syrup, an idea borrowed from the Indians. Honeycombs were plentiful and were taken for the price of a few bee stings.

Every farmer had his own apple orchard, which provided fruit that they would dry for the winter. Apples were pressed to make cider in the fall. Part of this sweet juice was then boiled to make apple butter, with another portion stored in wooden kegs in the basement until it turned to vinegar.

Herbs and vegetables were raised in small garden plots and stored in cool root cellars over the winter.

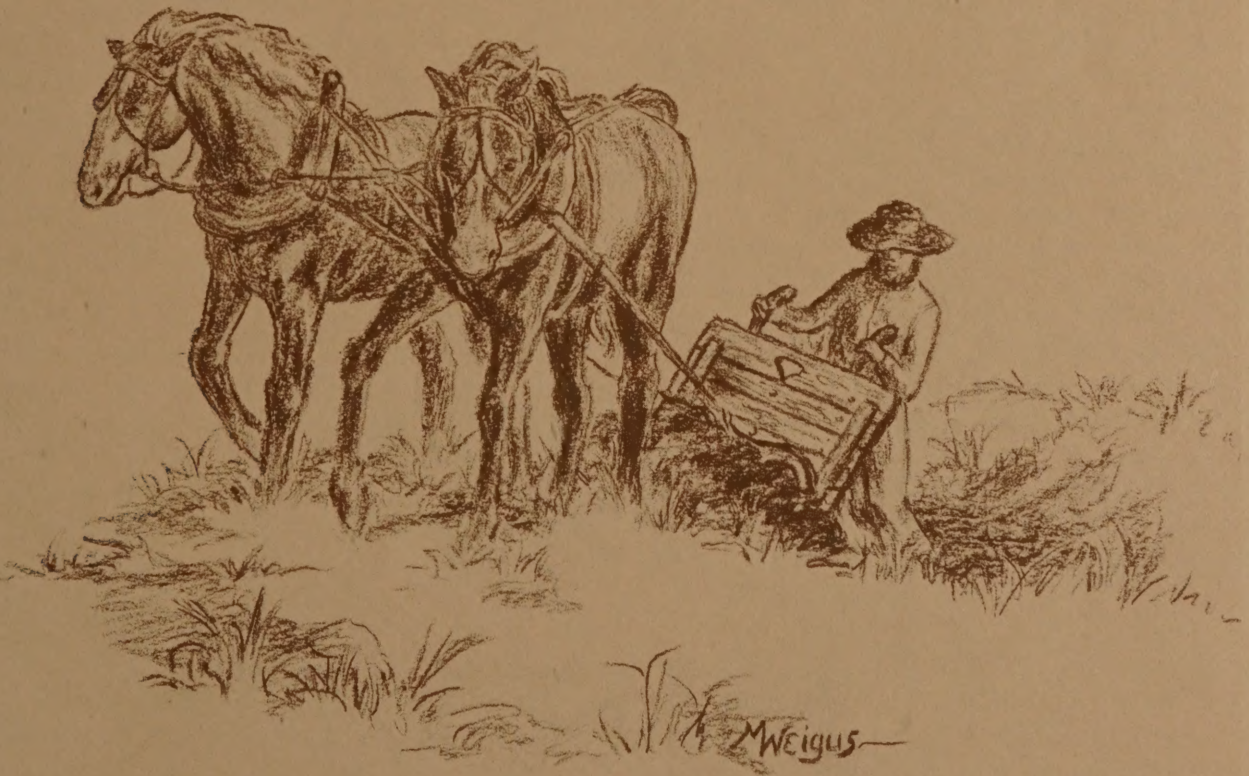
Sheep and flax provided the settlers with the raw material to make clothes and many a farmwife's evening was spent spinning the fibers into yarn.

Farming was done with horse drawn machinery and crops were planted with wooden tools. The field was marked off in rows in one direction, then another set of marks was made at right angles. Seeds were planted at each corner of the squares.

One necessity the first settlers lacked was a close and convenient mill to grind their wheat into flour. There was a grist mill on Bean Creek, put up by two brothers, William and George Johnson, in 1843. The creek often got so low in the summer, however, the settlers were forced to go to Maumee to get their crops ground to flour. This was a 45 mile trip which often took a week to make. Many a settler battled the packs of wolves that roamed the Black Swamp region on their journey to and from the mill. (See "Tales of the Black Swamp.")

Letters that went back to relatives in the old country and word of mouth to nearby more populated counties soon brought many new settlers into the area. By 1840, land was selling at $1.25 an acre, up from the 12 cent price paid by the first settlers in 1834. (This same land now sells for over $2,000 an acre.) Erie Sauder's great-grandfather, Joseph, and his wife, came to the region in 1840, pulling a cart with all their belongings behind them.

The original group of Amish Mennonites, and those who joined them, soon began to change their old country ways to meet the challenge of living



Draining the Black Swamp.

in a new land. They were still religious. Establishing a church was one of their first priorities. The first service was held at Lauber Hill in 1835, with Christian Beck in charge of the meeting. Although they still spoke German and retained their Amish style of dress until the late 1800's, the people became more worldly, mingling with their neighbors from different backgrounds. Many became involved in politics, which was a new experience for the traditionally secluded and persecuted people. As time went by, the church split up into different factions, with each having its own rules to deal with the new lifestyles.

The area was fortunate to attract many tradesmen, who were drawn by the open market caused by such an influx of people. Some of the early tradesmen were Jacob Nofziger, Christian Beck, and John Reed, all blacksmiths, Henry Roth, a shoemaker, Joseph Sauder, a carpenter and cabinet maker, Nickolas Koining, a saw mill operator, Peter Stuckey, a blacksmith and wagon maker, John Rufenacht, a roofer, and Jacob Werry, a furniture maker. The men would often take in-kind services for their work, instead of cash.

An almost insurmountable problem that the early settlers faced was the clearing and drainage of the wet, marshy land, which was covered by interlocking trees, foliage and waist-high grasses. Fulton County, at its highest point, was only 250 feet above lake level.

Ditch draining was begun in 1859, under the direction of the state; however, the eventual reclamation of the land came only as a result of the combined efforts of the state and county governments and individual landowners, who put much time and money into draining their land for farming. Anthony Schrank and Arnold Ruffer were farmers who volunteered much time toward the reclamation, digging the trench for what is now known as Brush Creek.

Clearing out and connecting ditches to the shallow creeks that ran to the Tiffin River was backbreaking work with the primitive tools the settlers had at their disposal. Often the men worked in pairs with two shovels. One man stood in the ditch, scooped up a shovelful of the clinging muck, and tossed it up to the second man. The second man threw the clean shovel down in the ditch, then scraped off the mud from the first shovel to have it ready for another round. Horses were also used to clear the ditches. They were harnessed to a wooden scraper, trimmed in cast iron, that was dragged up the sides of the ditches to make them deeper. Despite the difficulty, the work went relatively quickly, with at least 100 miles of ditching completed by 1869.

With the reclamation of the Black Swamp transforming hundreds of acres of former swampland into rich farmland, the area grew by leaps and bounds. By 1870, there were 2,325 people living in the county, which was quite a jump from the 453 in 1840.

The coming of the railroad also helped to spur progress in the area, with markets opening up for the lumber, crops, furs, and livestock raised by the residents. In turn, they were able to purchase luxuries their parents had never known such as stoves, organs, windows, cotton cloth, and machinery.

The road system was greatly improved to aid the steady flow of products back and forth to the railroad stations. The early log roads were replaced by more practical gravel roads so that the heavy log wagons would not sink in the mud during the rainy seasons. Running a gravel wagon became a profitable business for farmers, who could make about $1.00 to $1.25 a day hauling the gravel from the pit to the road sites.

By the late 1800's, the county had been entirely transformed from the hazy blue forest that first greeted the brave settlers who ventured into the region, into a thriving area, with bustling towns connected by roads and railroads. The area was to make an equally amazing transformation to become the farming and industrial center it is today. The struggles and spirit of the early Fulton County settlers need not be forgotten; however, for the heritage of the Black Swamp lives on at Sauder Museum, Farm and Craft Village.

TALES OF THE

BLACK SWAMP

TALES OF THE BLACK SWAMP

Stories of life in the wilderness of the Black Swamp were told and retold. Those who lived the adventures, or had a friend, or a friend of a friend who had, relished recounting the tales to an enthralled audience. Grandparents found the stories to be good attention-holders for restless grandchildren on a dreary winter's night, and the stories were passed down from generation to generation in this manner.

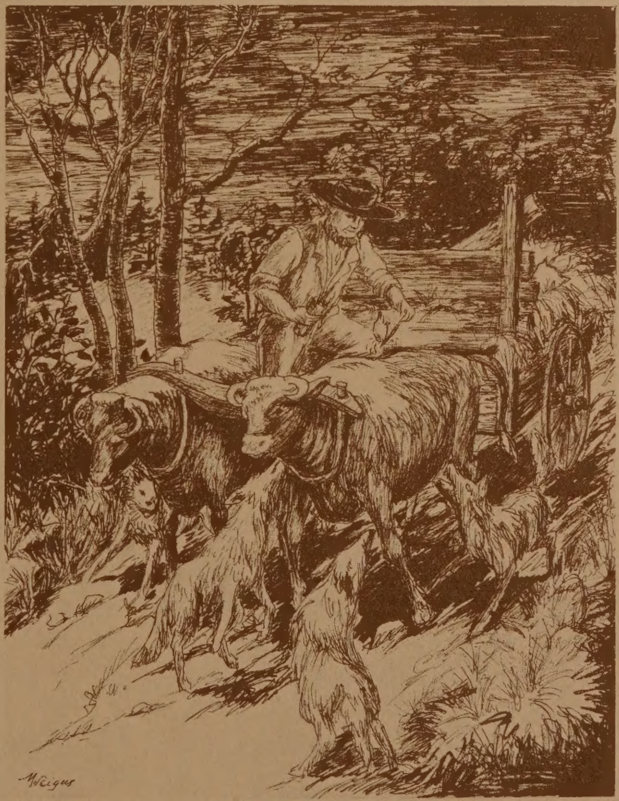
Erie Sauder delights in renditions of wolf stories from those first years of the county's turbulent beginning, and tells them with zest. He also has a few rattlesnake tales up his sleeve. His stories, some not found in history books, have been passed by word of mouth down through the generations, and Erie's version of some of the encounters between man and wolf have to be as lively as those told by the near-victims themselves, or their families.

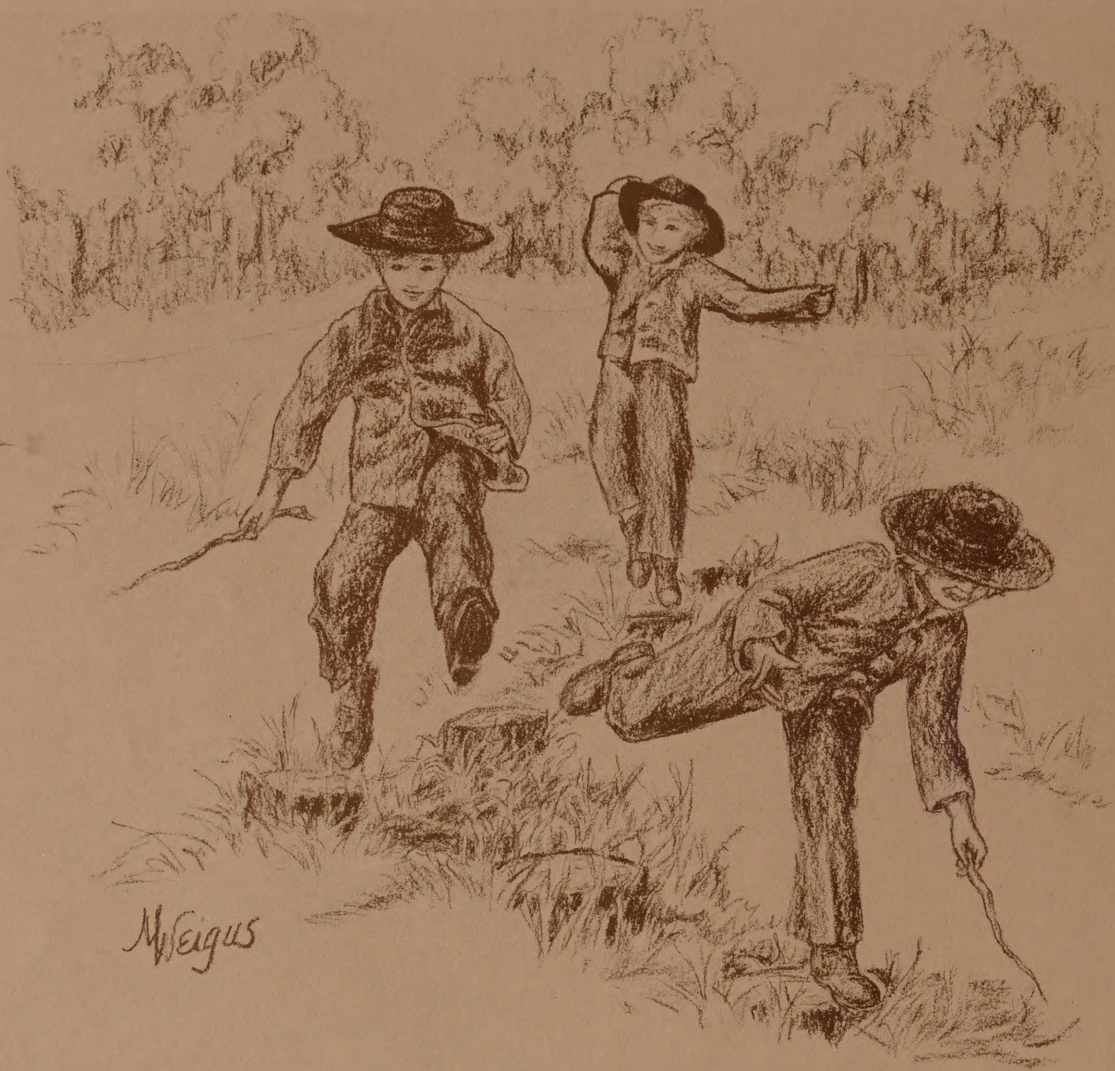
DAN SAUDER FIGHTS OFF WOLVES

Perhaps Erie's favorite story is that of his own grandfather, Dan Sauder, who fought off a pack of wolves with a box of matches while standing on a wagon tongue between two oxen.

"There was a mill at Tiffin River, but the only time it ran was when the water was flowing. When water was low, they couldn't run the mill, so people had to go to Maumee to get their grinding done. Dan Sauder was forced to take wheat to Maumee to get it ground and forgot to take a gun along. Luckily, the neighborhood asked him to buy a box of matches; they had just been invented. The matches were about six inches long, and when you struck them, they would sparkle awhile, then burst into flames. Cost a nickel per match. He would never have bought them for himself. Today that match would cost over $12.00. Well, he was seven miles from home when a pack of wolves came along. They always attacked at night, never in the daytime. They came closer and closer and closer. He stood on the tongue. He wanted to save the oxen also; could probably have saved himself by climbing a tree. Started burning matches and fought his way home with those matches."

"Jacob Nofziger, the first blacksmith in the county, made this same trip and the man never returned. They never did know what happened, but it's pretty sure the wolves got him. They didn't know whether he took his gun along or not. Never found the wagon, oxen, his clothing, or anything."





RATTLESNAKE HUNTING

"John Miller was my neighbor. He reminded me one time about when he, his brother, Henry, and I used to go rattlesnake hunting when we were boys. He said we went over a section of Chris Eicher's farm to go rattlesnake hunting. The stumps were seven foot tall, and he said the only time they could get those trees off the ground was in the winter time when it froze and you worked on the ice. The team of horses could work on the ice, too. So, he said, they cut the trees on top of the ice, and then in the summertime, when the water was down you had seven foot stumps. And he said we walked over that 40 acre field from one stump to the other hunting rattlesnakes and never touched the ground. Grass used to grow up over the stumps. We had a fork we used to take to lift the grass up on the next stump to see if there was a rattlesnake. He said that's the way we used to hunt rattlesnakes."

BECK BOYS SAVED BY WAGON BOX

"There's the Beck story. That family's descendants still live here. Gotlieb Beck and his brother, Peter, just boys, were coming through open farmland just before dark and they saw in the edge of the woods, wolves. They knew they couldn't make it home before dark. They knew what it meant. No trees to climb—they were in an open field. They unhitched their horses—they could take care of themselves, they knew. They unhitched, took the harness off, took the wagon box and turned it upside down for protection. When help came, the wolves had that box purt'near chewed through."

WOLVES ATTACK PONY EXPRESS RIDERS

Another tale related the experiences of John S. Butler, who in his early teens was a pony express rider on a 90 mile route from Sylvania, Ohio, to Lima, Indiana. Following is Butler's own version of this particular adventure, as chronicled in the "History of Fulton County," by Frank H. Reighard.

"About as badly scared as I ever was in my life was in the spring of 1838, while I was carrying the United States mails from Sylvania, a town north of Toledo to Lima, LaGrange County, Indiana. I was a lad then of fourteen summers, and had carried the mail for more than a year over this trail, which was one almost unbroken forest. Along the route would be a settlement or a tavern here and there, where a traveler could stay all night. . . I had traveled this route more than a year, and I knew every turn it made through the forest as well as I now (1907) know the public highways of my own township, where I have lived for more than seventy-two years. Travelers wishing to go West would wait at Sylvania for the 'mail boy' to pilot them over this route. The old Territorial road, now known as the 'Old Plank Road' was cut out at this time as far as Morenci, but from there to the westward, for a distance of 30 miles, it was one unbroken forest, without a sign of civilization, and the only roads to travel were the Indian trails."

"It was in March, 1838, when a traveler, whom I was piloting through the woods, and myself left the old Territorial road and set out to the westward over these Indian trails, which I had traveled many times. To me, it was the same old story over again, but the fellow with me seemed to dread starting into the 'thirty-mile woods.' It was a fine March day. The sun shown warm, and the snow began to melt, and by two or three o'clock, it was difficult for the horses to travel. . .As we were riding along the trail on the bank of the St. Joe River, near the Indiana line, the man remarked that we must be near a settlement, for he had seen a dog down in the river bottom. I told him that the nearest settlement was five or six miles ahead of us, and that the dog he had seen was a wolf. . .Along about sundown he called my attention to another wolf trotting through the woods some distance from us. I knew those wolves meant trouble for us before we reached the tavern. As the shades of night began to draw upon us, the traveler stopped his horse and asked what made that noise which sounded like the howl of a dog. I told him it was a pack of wolves, and that they were on our trail. We each cut a good club, sprang onto our tired horses, and pushed them forward as fast as they could go. These clubs were the only weapons we had. . .Nearer and nearer came the sound, until we knew that they were almost upon us. I had told the man with me not to try to run from the wolves when they came upon us, but to pull up to a big tree, and fight them off with his club. If he could kill one, the rest of the pack would stop and eat it, and that would give us time to go a little further. Looking back, I could see the forms on the snow of a dozen or more wolves close to us. I directed the traveler to pull up to one side of a big tree, and I took the other. For half an hour we fought off those vicious beasts. Finally, they retreated, and we knew that one of them had fallen a victim to our clubs, and that it was now our chance to push on. It was only a short time before we could hear those wolves coming on again, and I knew that this fight would be harder than the other, for the taste of blood had added to the fury of those wild beasts. We were still two and a half miles from our tavern when we were compelled to pull up to a big oak, to make another fight. The fellow with me partially lost heart, and wished many times that he had not started on this journey. But we were in it, and an attempt now to run or turn back meant certain death. The wolves bore down upon us, and how long we fought them off, I don't know. We shouted for help, and in the fierce fight our horses became frightened, and threatened to break away, which. . .we knew meant certain death to us. When we were almost exhausted and overpowered, I heard the report of a gun, and knew that the tavern keeper had heard our shouts and. . .was coming to our relief. . .; finally, after what seemed hours of waiting and fighting, we could see the light of a torch. It was our tavern keeper. . .A few well-directed shots from his gun and the light from his hickory bark torch turned the wolves back, and we, half dead, proceeded to the tavern, where the good landlady did everything that she could to cheer us up and make us comfortable. Mr. and Mrs. Fowler (tavern keepers) were brave, kind, good-hearted people. They had learned to watch for me on my trips, and when I was late that night, they were listening to catch some sound of me. . . when they heard the howl of the wolves and our cry for help."[3]

JAKE BECK MISTAKES WOLVES FOR DOGS

Twenty-year-old Jake Beck found out in a hurry what the difference between dogs and wolves was as a result of the following harrowing experience, related by Erie Sauder.

"Jake Beck's father bought a horse from the 'Wild West,' broke for riding, but not a harness. His boy Jake, a good rider, was riding the horse home through the woods when all at once he saw what he thought was a dog and a puppy. Actually it was wolves."

"After the horse was past, the wolf put its nose to the ground and made a peculiar noise. As the horse began galloping for home, wolves came out from the woods from all sides. The horse ran back into the Beck barnyard and up to the barn door. The wolves stopped at the barnyard gate. They didn't come any closer because they got the smell of humans."

WOLVES LAST STAND

In about 1880, the settlers made a concentrated effort to clear out the last remaining packs of wolves. Most of the Black Swamp was drained and settled by this time. Here's Erie's account of the "wolves last stand."

"The last pack of wolves came to this county from the direction of Fort Wayne. Men went out on horseback and made a fence with human beings, each about six feet apart. About every 100 feet or so they built a bonfire. Each would get a stick and get it burning and fight wolves. Built that fence with human beings ahead of those wolves and kept this fence day and night. Sharpshooters went ahead to fight these wolves. The wolves had had nothing to eat for a couple of weeks and were famished. They couldn't even run or walk. The last wolf was shot this side of Wauseon."

OXEN FREEZE IN BRUSH CREEK

The following accounts of life in the Black Swamp are from the book "Out of the Wilderness," by Orland R. Grieser and Ervin Beck, Jr., and were gleaned from a written record of an interview by J. W. Roseborough with the Reformed Mennonite minister, Jacob Binder, in approximately 1893.

"One time Christian Lauber and a neighbor took a wagon with two yoke of oxen to Maumee by way of Napoleon, about 45 miles, for provisions. Returning home after approximately a week of travel, the oxen were tired and rather unmanageable. Two miles near their home was Brush Creek, which was wide and deep, with soft approaches. It was evening, but because of nearness to their homes and their need for food they drove the tired oxen into the stream. Halfway across they stopped, exhausted. In spite of all coaxing, the oxen were immovable. Night was upon them. They unyoked the oxen and went home. Returning in the morning, they found the oxen still in the stream, their tails frozen in the ice that had formed during the night. They then broke the ice, drove the oxen out, and waited for the freeze of the next night to slide their much-needed provisions to shore."[4]

AMISH GIRLS LOST IN WOODS

"The Amish girls made a large contribution in supplying the needs of their families by working in homes along the Maumee. In the Binder home, three daughters were so employed. Not every weekend was spent under the parental roof. One daughter worked in Providence, near Grand Rapids; the second one in Napoleon; and the third, nine miles from Napoleon. Catherine Binder became homesick and decided to go home around New Year's Day in 1836. Starting the 24 miles through unbroken wilderness, she stopped at Napoleon for her sister Anna. They lost their way. Their wet stockings froze and their food did, too. They spent the night on a log in the woods where wild beasts were plentiful. By retracing their steps, they found the path, only to be startled by the stroke of an axe or tomahawk. Their suspicions were confirmed when an athletic Indian came into view, armed also with a knife. Thinking it best to go forward, they met, to their joy,a friendly Indian, who spoke in his language and they in German. They said that the smoke of their father's cabin looked very inviting."

"After a few days at home they decided to return to their work. After walking several miles, they saw a bear track. Expecting at any time to see the bear itself, they still continued on. An object came into view, looking quite human and loaded with clothes. It was their sister Barbara, who was sick. Her employer would not bring her home because he did not want to lose her services. She had also lost her way. Wandering about, she had come upon an unoccupied cabin, but it was so forlorn that she did not spend the night there nor in the bark oven beside it because it did not offer a way of escape in case of attack of wild beasts. She spent the night on the porch of the home, putting on all her clothes to keep from freezing."[5]

INDIAN STORIES

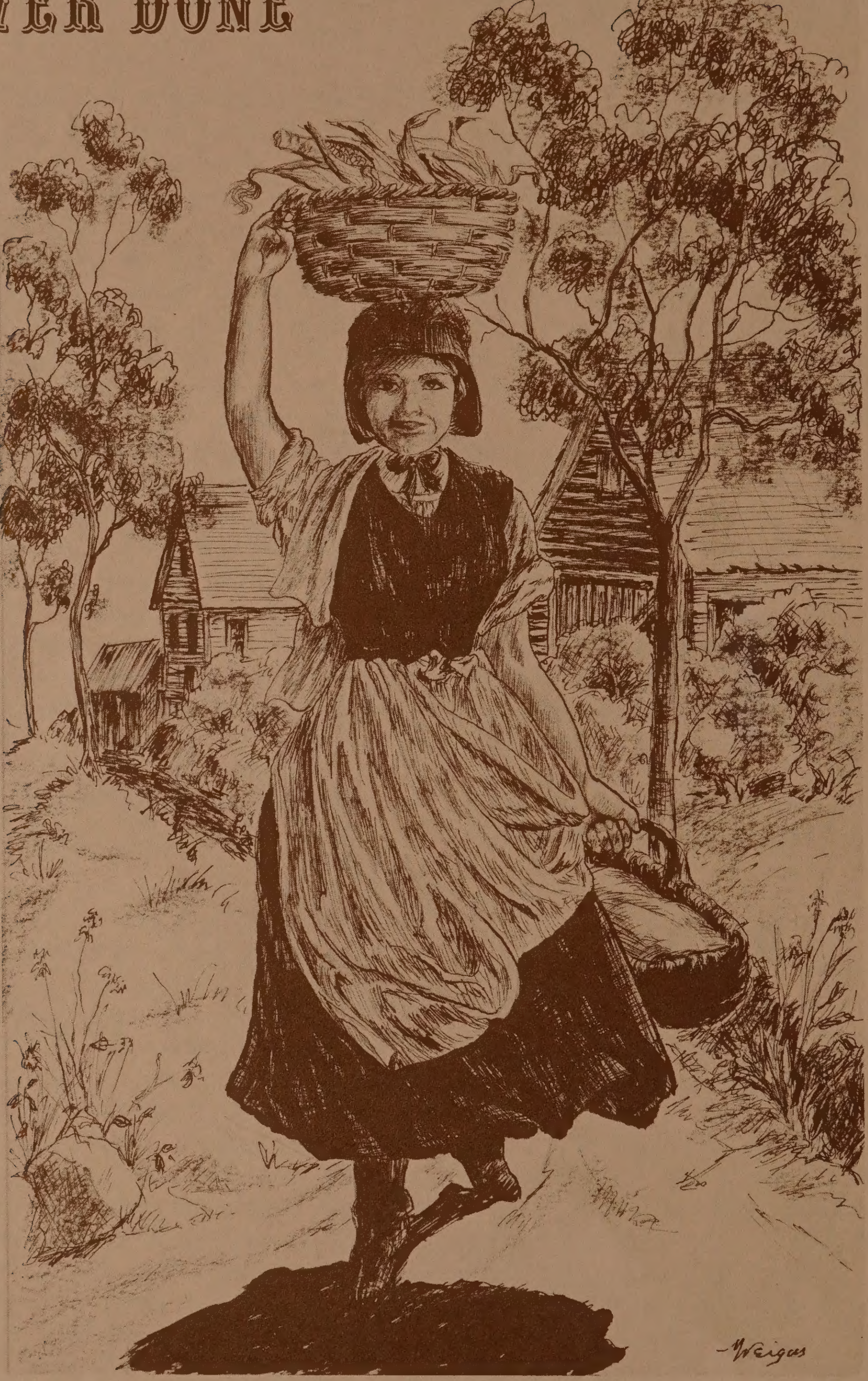
Although most of the Indians had left the area by 1838, stragglers appeared from time to time and there are a few stories of Indian encounters.

"Once as the Joseph Sauder family were eating a meal, two Indian women came in begging for bread. Sauder, being a joker, patted his bearded face, thus signifying that a kiss was necessary. One of them promptly kissed him. This instinct of the race was understood, even if the grunt of the Indian and their German was not."

"Still another time, a chief and his men walking single file came through the forest and entered the Lauber cabin. Spying a bottle of liquor, the chief helped himself without asking permission. The men of the community came together and, after a good look at each other, the Indians left."[6]

No record of any stories exist concerning brutality or threats in dealings between the Indians and the settlers.

A WOMAN'S WORK IS NEVER DONE



On one of the most important days of her life, one of the three Wenger sisters, going about her chores as usual, picked up a half bushel of wheat from Lauber Hill to carry to the mill at Bean Creek, south of the Tiffin River. Leaving after her noon meal, she walked the eight mile round trip, waited for the wheat to be ground, and arrived home early enough to bake a cake for her own wedding that evening.

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THE HOMESTEAD

Visitors approaching the white Victorian farmhouse at the Sauder Museum can almost envision a friendly farm wife standing in the kitchen doorway, with a couple of children peeking out from behind her long skirts, beckoning to them to "Come on in and sit a spell."

The vision would be an easy one to imagine, because the cozy, comfortable home, with its many intimate details, suggests that a 19th century family is still in residence.

This century old house boasts a colorful history. Henry and Adaline Grime, who purchased 80 acres from John and Catherine Patterson at $3.00 an acre on October 24, 1854, had the present farmhouse built in 1860 on what is now the site of the Sauder Museum. The house then stood about where the log Cabinet Shop stands now.

The Grimes were the third owners of the property. The original owner was Demas Adams of Franklin County, Ohio. He purchased the land from the federal government at probably $1.00 or $1.25 an acre on April 7, 1836, and sold it on January 16, 1837, to John Patterson. It is thought that Adams had no intention of homesteading the land, but intended to sell it for a profit. Patterson may have planned to homestead the land, but it is doubtful. More likely, he, too, purchased the land for speculation, hoping to make a profit.

The fourth owner was Gustave Grime (probably the son of Henry and Adaline) who purchased the 80 acre farm for $106.03 an acre on September 3, 1910. At about that time, the house was moved to its present location.

Gustave Grime died in February of 1943 and left the property to his widow, Amelia, and daughter, Ethel Dominique. Ethel Dominique died on May 12, 1970.

Fifteen acres of the property were purchased by Sauder Museum in May of 1971. With the restoration of the Victorian farmhouse to the mode of the 1860's, Erie Sauder's long lived dream began to take shape. In order to better typify life of that era, Sauder added a summer kitchen, a smokehouse, an ashery, a garden and an outdoor oven and cooking area behind the farmhouse.

The farmhouse was probably built by the "balloon building" method, introduced in the 1840's. A majority of homes in the area were framed with oak timbers hewn right at the site. Timbers were cut to size, and assembled on the ground, a wall at a time. Neighbors were then called in to help raise the frames. The outside of the home was covered with clapboard siding. For the roof, horizontal rafters were fastened to the beams (purlins). Wooden shingles were then nailed on.

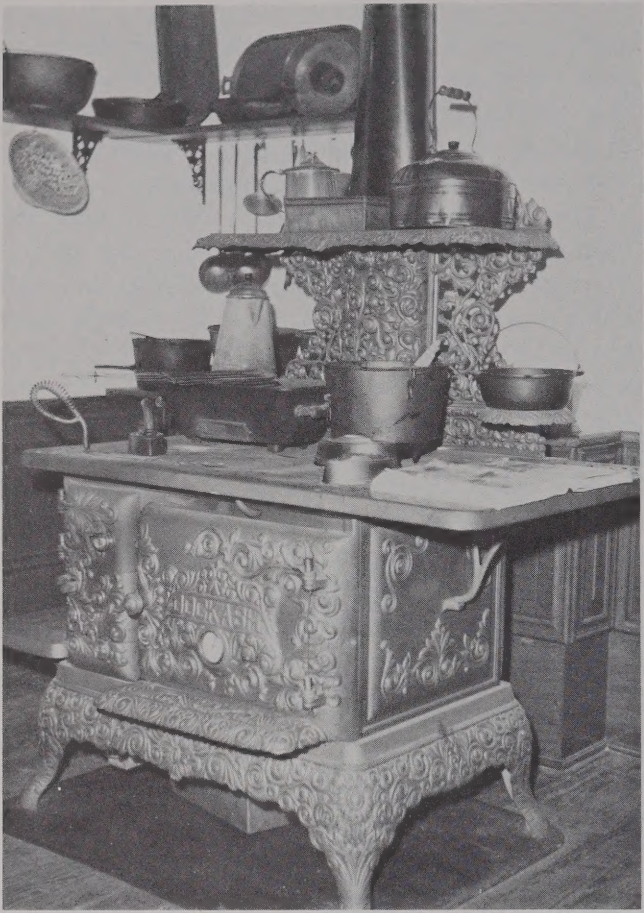
Although visitors touring the Sauder farmhouse might imagine an easy, comfortable existence, hard work was the dominating factor in the lives of the early settlers such as the Grime family.

At the crack of dawn, it was the responsibility of the father or oldest son to climb from his warm feather tick bed and walk through the icy rooms to build a fire in the cast iron cookstove. He then attended to chores before starting his long day in the fields.

The women of the household spent many long hours at a multitude of chores, including preparing meals, doing the laundry, gardening, preserving food, and tending the children.

While men in the fields were plagued by dense droves of mosquitoes, flies were the bane of the farm housewife. Flies by the tens of thousands plagued all farmsteads. On a rainy day, flies would gather under the porch roof so thickly it would look black, or cover the screen door so densely it was difficult to see out.

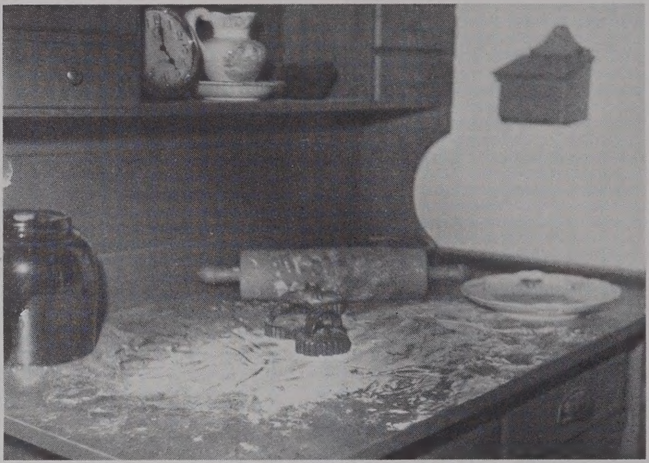
In the 1860's housewives were still pulling beef pies and bread from basement Dutch ovens and using wrought iron peals for the purpose. Many were the Midwest and New England farmsteads on



A fire was built in this elaborately decorated, cast iron kitchen cookstove the first thing in the morning by either the father or the oldest son in the family. It was kept burning all day, with something always cooking.

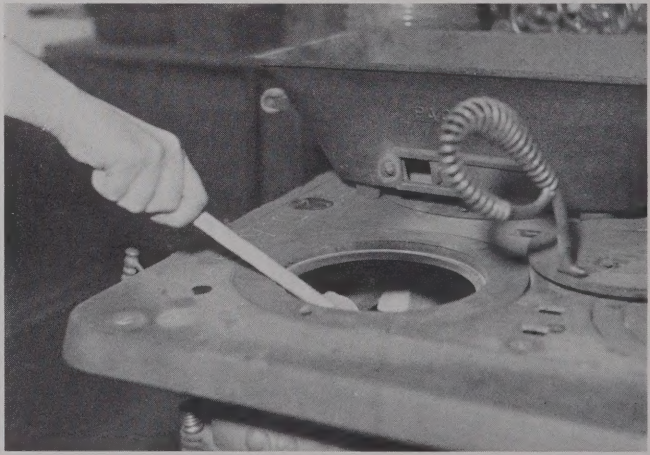
which, as late as the 1870's, grandmothers and even their daughters were still using their flax hatchels, wood cards, flax wheels, wool wheels and three-legged iron hearth skillets while father flailed his wheat on the barn floor or milked into a hickory piggin. Many were the ox yokes that were not stored away in the haymow or wagonshed until the 1880's. Most of them still in existence were in all probability made after Lincoln was president.[7]

Homes were furnished in what people of today would deem a helter skelter method, although it was considered fashionable at the time. Seldom were two pieces of furniture alike. For instance, design and upholstery fabrics would be different for each chair. Satin material in a solid color was the vogue of the day for upholstery fabric. Popular decorating hues were pale blue-green, French gray or rich crimson. Although lacking a sense of style, the Victorian families delighted in display, which resulted in overcrowded rooms and an over-emphasis on comfort.



Much of the busy housewife's time was spent in the kitchen preparing food from scratch for the hearty meals she served her hungry menfolk when they came in from the fields. Flour and cornmeal were stored in bins below the work table.

Your tour of the farmhouse begins in the kitchen. Lack of cupboard space is immediately evident, with all needed utensils from apple peelers to noodle cutters in plain sight on the wooden



Rolled newspapers, or spills, were lit in the stove, then used to light kerosene lamps because matches were so scarce and expensive.

shelves. A small wooden box on the wall by the stove holds tightly rolled newspapers, called spills. The rolls were lit in the stove and then used to light kerosene lamps, because real matches were very expensive.

Family meals would have been eaten in the dining room at a round oak table when all the family could be together. Noon meals, with the exception of Sundays, were usually taken separately because the children were in school and father in the fields.

A guide, dressed as women did in the late 1800's, sets the round oak table in the dining room of the farmhouse with bone handled silverware.

An 1867 treadle sewing machine sits in front of the side window in the dining room. A great aid to the always busy farm wife, the machine was good for only straight and forward stitching. This particular machine is still in working order.

There is also a wooden "baby cage" much like the present day baby walkers, and Erie Sauder's rocking chair that his grandfather bought for him is here. In an 1897 Sears Catalog, it sold for 48 cents. Erie repurchased the chair at a sale for $42.00.

The parlor off the dining room, used by the family in the evenings, was called the "Best Room," and later the "Sitting Room." All entertaining was done in the parlor. Sing-songs were enjoyed around the richly carved pump organ, or for a change of pace, the family listened to the music box, which played eight tunes. A favorite pastime for the children was the stereoscope, an early version of the present day Viewfinder.

The parlor is dominated by a highly polished chrome stove. It is furnished with a rocking chair with folding footstool, a daybed, a schoolmaster's desk, a pump organ and a large marble topped dresser. A clock that belonged to Erie's great-grandfather, Joseph Sauder, hangs on the wall, and is in its original condition. There is even an old fashioned foot warmer.

On the main floor of the house is the master bedroom and the children's bedroom. Floral print paper covers the walls.

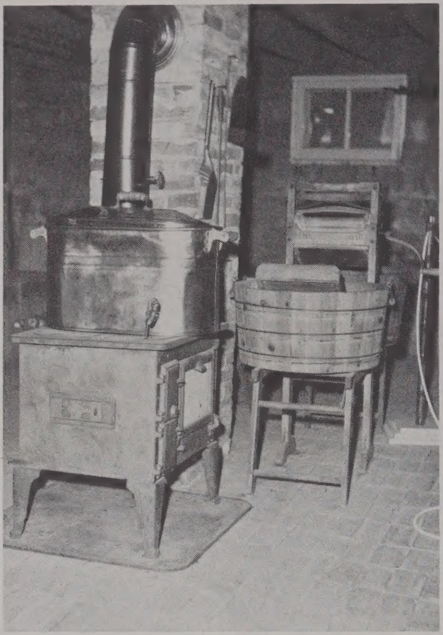
The bedrooms were usually quite small and unheated. Because there were no closets, clothes were hung on wooden racks on the wall. The smallest children or the girls usually occupied the children's bedroom.

Upstairs is the boys' bedroom and the guest-room, reached by way of a stairway from the dining room. Cowhide rugs are scattered over the floor in the boys' bedroom. Chamber pots, most handy for midnight emergencies, peek out from under the lumpy feather tick mattresses on the beds.

Mattresses rested on ropes, rather than slats. Beds usually had feather ticks and one straw tick, with straw tick on the ropes, feather tick on that, then bed linens, and the other feather tick. The person slept between the feather ticks. Slat beds were not in common use until 1860. Since houses had few closets, large wardrobes, trunks and drawers were used for storage of clothing.

To the right of the boys' bedroom and the stairway is the guest bedroom. This bedroom is furnished with a stove, desk, wardrobe, dresser and beds. Beds for both the parents and younger children of a visiting family were provided in the guest bedroom. Older children "bunked in" with the host's older children. The guestroom was often furnished better than the rest of the house, and opened only when visitors were expected.

The farm basement, with its brick covered floor, is reached by way of a stairway from the dining room, as well as from an outside door. The cool cellar, separated by a door, is adjacent to the basement.



Examples of early washing machines can be seen in the farmhouse basement. Doing the once a week laundry was a physically punishing chore, and usually took the entire day.

The basement was used for heavy or messy work. Large wooden barrels, filled with such staples as vinegar and cider, lined the walls. Pickles were stored in crocks and eggs in crates. The cellar contained canned goods and storable vegetables for the winter.

Cheese and sauerkraut were made in the basement. The process of making cheese was begun after the cream had been separated from the milk and allowed to set. The curds were separated from the whey with the hands or with a curd skimmer. The curds were salted, then placed in the press and weight was added. The cheese was then wrapped in cheese cloth and pressed for another 15 to 20 hours. When removed from the press, the cheese rounds were washed in warm water, wiped dry, and placed in wooden boxes to ripen.

Sauerkraut, a popular German favorite, was one of the early settlers few sources of vitamin C during the harsh Ohio winters. The farm woman sliced the cabbage with a slaw cutter, placed it in a large crock, then used a sauerkraut stomper to bruise the cabbage so that the spoilage would begin. A press was placed on top of the crock and weighted, and the kraut was then left to age.

The pie safe, just inside the basement door, was used to store prepared foods such as butter and cheese, pies and other baked goods. The screens on the safe protected the food from numerous flies and allowed for proper ventilation.

The family laundry was done either in the basement or outside in good weather. Doing the once a week laundry was a physically punishing chore and usually took the entire day. One of the early methods of washing was with a scrub board and wringer. If done outdoors, huge kettles of hot water were either lugged from the kitchen or heated over an outdoor fire. Mountains of farm-filthy wash had to be scrubbed piece by piece with repeated beating and rinsing.

An example of an early washing machine can be seen in the farmhouse basement. Soap and hot water were placed in the wooden machine. The cradle agitator was rocked to provide the scrubbing action. The process was as hard on the woman as on the clothes.

Outside the home is a small summer kitchen, where the farm wife would do her cooking to avoid heating up the house. Stoves at that time were not insulated. The summer kitchen was the center of female activity during the summer.

Inside the summer kitchen is a closed front poplar cupboard made by Joseph Sauder in 1874. Other items of interest are the dry sink, the sitz tub, a butchering table, dough box, cream separator, butter churn, corn dryer, sausage stuffer, lard press, and gambrel sticks.

The sitz tub was used for bathing, which was done out of doors in warm weather. Water from the well was heated on the stove and carried to the tub. Family members bathed about once a week. They spot bathed in between, using pitcher and basin.

Refrigeration was still a very primitive process at that time. During the winter, ice was cut from ponds, then hauled in blocks to the ice house. Ice was stored between layers of sawdust which provided insulation. Ice boxes were first used in the 1860's and became a common sight in country homes well into the 20th century.

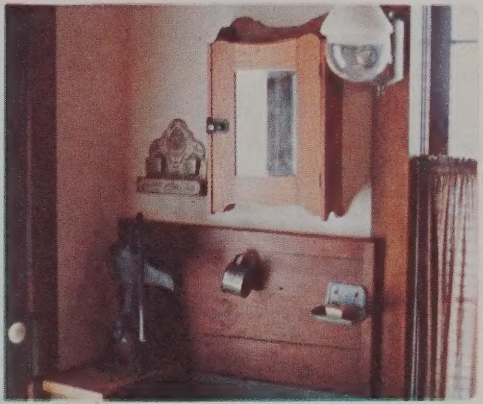
Hogs were the prime source of meat. Butchering day was considered a big event. The slaughtering was done in late November after the weather turned cold, to keep the meat from spoiling while it cured. The hog was killed by a sharp blow on the head or shot between the eyes, bled, dipped in hot water to loosen hair, then hauled out and scraped. When the hide was scraped clean, a gambrel stick was placed behind the exposed hamstring on the hind legs and the hog was hung to cure.

The women of the house were kept busy cleaning out the yards of intestines for sausage casings, and removing the fat from the hogs to make lard.

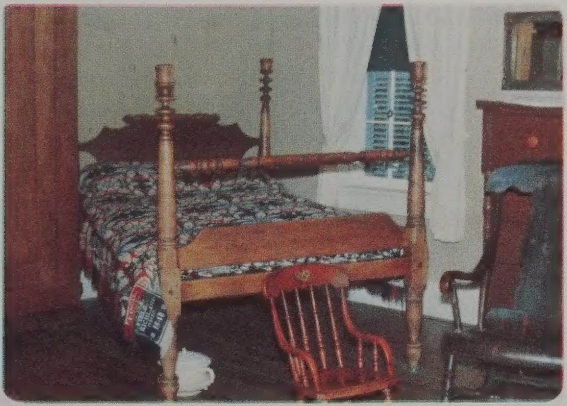
The smokehouse, located in the farmyard, was a necessity for the early settlers, since they had no way to store their meat for long periods of time.

This young lady uses an old fashioned curling iron on her hair, stopping often to reheat it by putting it down the coal oil lamp chimney, as she prepares for her first box supper. She has spent the afternoon frying chicken and baking her special rhubarb pie, hoping that a certain young man will be high bidder.

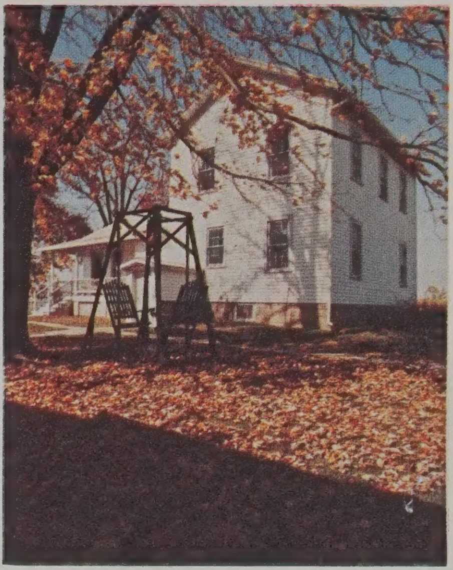
In this religious community, the reading of the family Bible was a frequent occurence. The reading was usually done by the father while other family members listened.



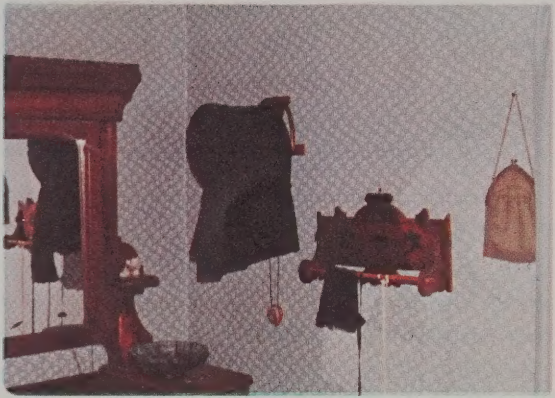
This handpump and metal sink is located just inside the kitchen door of the Homestead. Note the ornate comb and brush holder on the wall above the pump.



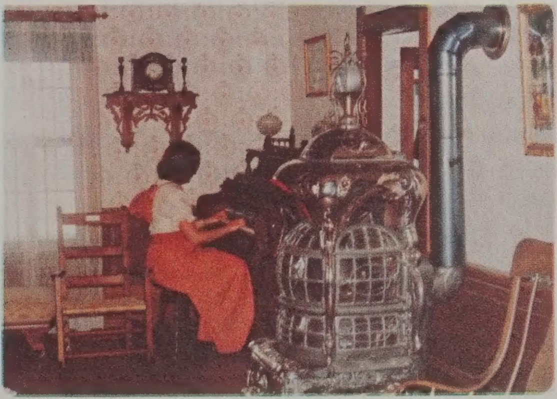
The boys' bedroom is located upstairs next to the guest bedroom.



The Homestead



The farmhome has been furnished down to the smallest detail, making the visitor feel as if the family might be coming home at any minute. Wearing apparel hanging on walls in the bedrooms includes this Amish wedding bonnet.



A guide poses at the richly carved, highed polished pump organ located in the sitting room. The organ has several hidden drawers used for hiding valuables. An unusual chrome heating stove is pictured in the foreground.

Meat that was to be smoked was hung from joists of the smokehouse with white oak splints that ran through holes poked in the meat. A fire was built on the dirt floor. Small green hickory, beech, or oak chips were the favorite choices of wood. Smoke was kept billowing from two to six days, with the meat absorbing the pyroligneous acid of the smoke and drying at the same time. The meat could be rubbed over with bran or wrapped in a cloth to protect it from the soot.

The summer kitchen was a center of activity during the summer months.

One necessary chore for the farm wife was making lye soap. Wood ashes were placed on a tilted wooden platform in the ashery with straw or shucks on the wood to keep the ashes from falling through. Occasionally a bucket of water was thrown on the ashes causing lye, a corrosive reddish liquid, to seep into a crock. When it was time to make soap, the farmwife would combine the lye from the ashery with fats and greases at a ratio of about two gallons of grease to one gallon of lye. The mixture was put into a kettle and boiled and stirred until thick. The liquid was then poured into a shallow pan to harden before it was cut into blocks.

While men tended the crops in the field, women tended the vegetables, fruits, and herbs and spices for the family in large garden plots.

A unique addition to the livestock menagerie is this very pregnant 26 inch high cow.

The Sauder barnyard area includes a barn housing many farm tools, a pond and a number of small buildings abounding with farm animals. The barn was built in the 1870's by George Britsch, a local carpenter, who built many of the barns in the area. The barn has been extensively remodeled, although many of the original hand hewn beams are still in place. The barn, farmhouse, and sheep shed were the three original buildings on the homestead. In the barn and under the tug shed are many of the tools commonly found in a barn of the period, such as winnowers or fanning mills used for cleaning grain, a corn sheller, cross-cut saws, and a hay harpoon, used to put hay into the loft.

The farmyard is stocked with a diverse collection of such animals as chickens, ponies, geese, peacocks, rabbits, hogs and sheep. For something different, see the family of buffalo, a den of raccoons, the wandering friendly deer, or perhaps the shy black squirrels.

Visitors may purchase a ride on a horse drawn buggy that takes them around the farmyard and through a covered bridge.

TO BOIL A CALF'S HEAD

The head must be picked very clean, and soaked in a large pan of water, a considerable time before it be put into the pot. Tie the brains up in a bag, and put them into the pot well; then put in a piece of bacon, in proportion to the number of people to eat thereof. You will find it to be enough by the tenderness of the flesh about that part that joined to the neck. When enough you may grill it before the fire, or serve it up with melted butter, bacon and greens, and with the brains mashed and beat up with a little butter, salt, pepper, and sugar or lemon, sage, and parsley, in a separate plate; or serve the brains whole, and the tongue slit down the middle. 8

Erie Sauder and his wife, Orlyss, take a spin in a buggy through the covered bridge in the farmyard.

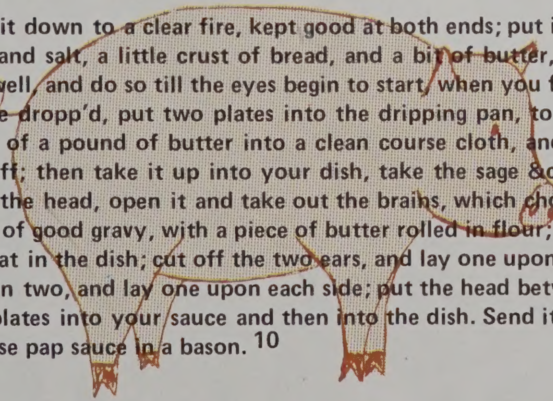
To bring back a bit of the romantic flavor of yesteryear, Erie had the old fashioned covered bridge built over a shallow ravine to the east of the barnyard. Thousands of such covered wooden bridges were built during the 1800's in the Middle West, though only a few hundred survive today.

Much use was made of the covered bridges in the past. They served as a cool retreat on a hot day; a private spot for a romantic interlude; or were the setting for frightening nighttime experiences for imaginative youngsters. They provided the locale for weddings, church suppers, band concerts, memorable bare-knuckle fist fights; or, on the darker side, murders, suicides, or perhaps, lynching parties.

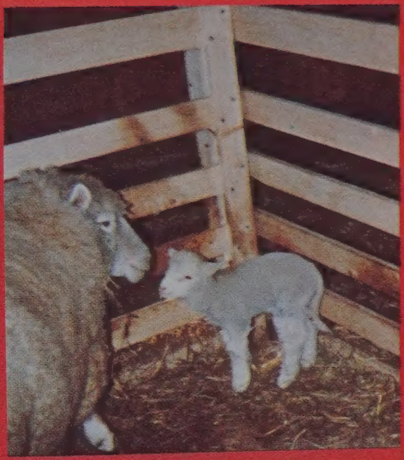
Cool interiors of the bridges were havens for birds and squirrels. Dauber wasps constructed mud hovels along a beam and yellow jacket abodes hung from eaves. Country swains would carve their sweetheart's initials on the timbers. Faded posters would proclaim the delights of long ago fairs or exhibitions.

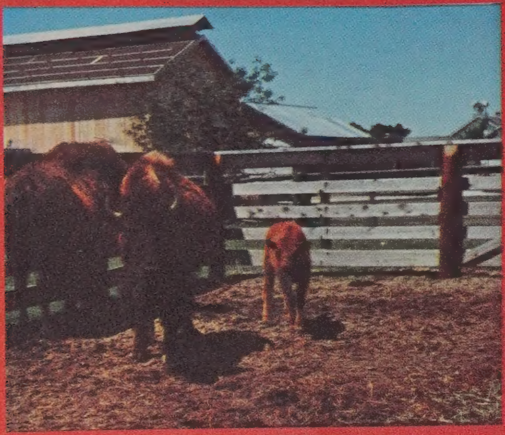
The covered bridges have gradually become a symbol of pastoral countryside. [9]

TO ROAST A PIG

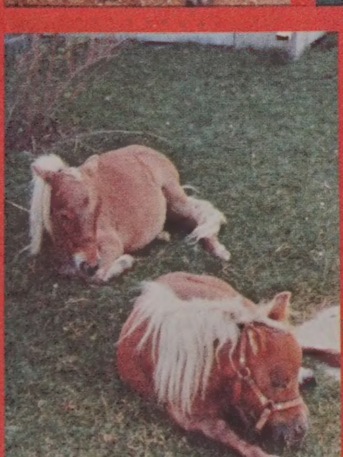


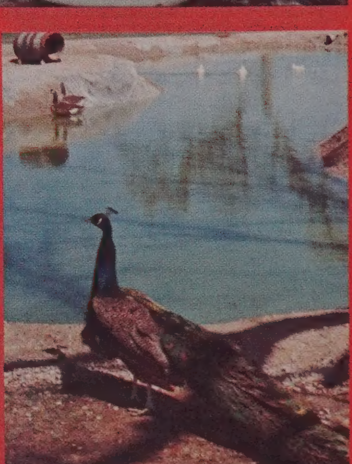
Spit your pig and lay it down to a clear fire, kept good at both ends; put into the belly a few sage leaves, a little pepper and salt, a little crust of bread, and a bit of butter, then sew up the belly; flour it all over very well, and do so till the eyes begin to start, when you find the skin is tight and crisp, and the eyes are dropp'd, put two plates into the dripping pan, to save what gravy comes from it: put a quarter of a pound of butter into a clean course cloth, and rub all over it, till the flour is quite taken off; then take it up into your dish, take the sage &c. out of the belly, and chop it small; cut off the head, open it and take out the brains, which chop, and put the sage and brains into half a pint of good gravy, with a piece of butter rolled in flour; then cut your pig down the back, and lay it flat in the dish; cut off the two ears, and lay one upon each shoulder; take off the under jaw, cut it in two, and lay one upon each side; put the head between the shoulder; pour the gravy out of the plates into your sauce and then into the dish. Send it to table garnished with lemon, and if you please pap sauce in a bason. [10]

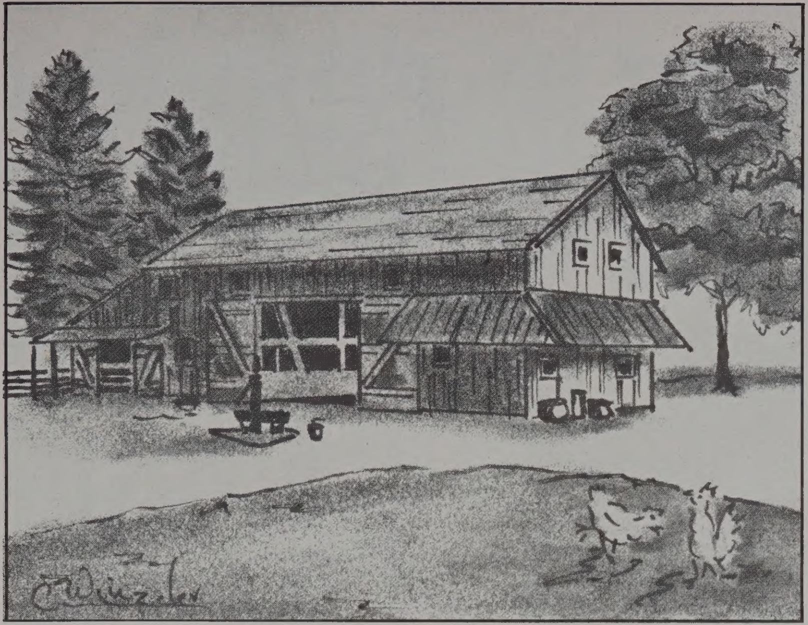




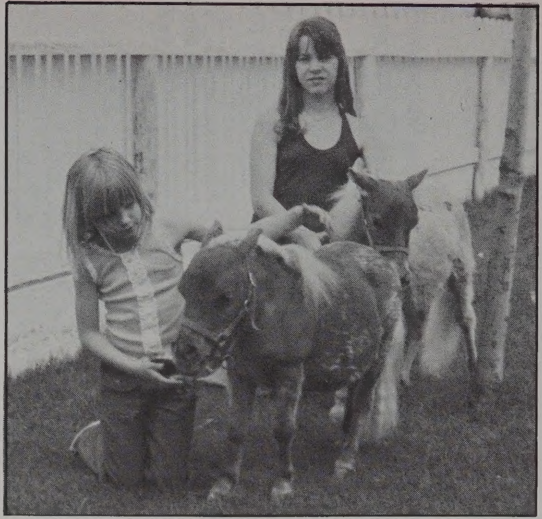
THE BARNYARD





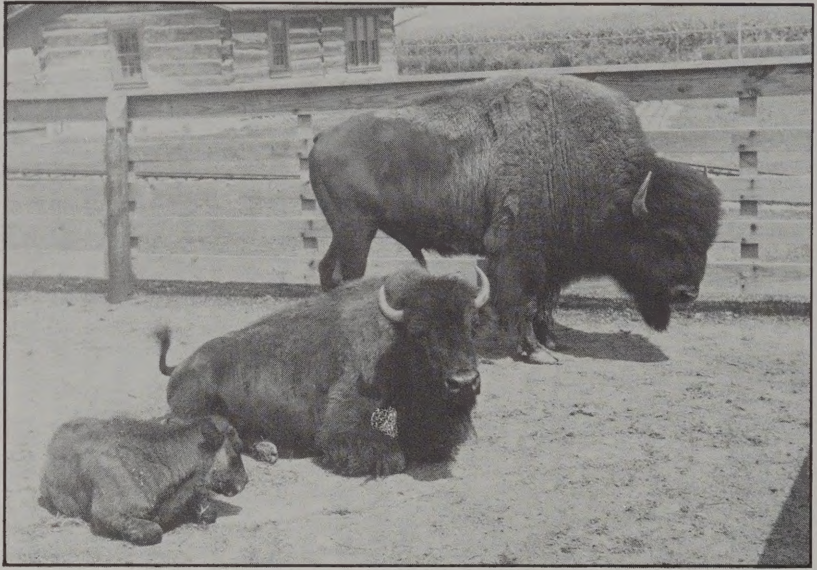


The Homestead barn, built by George Britsch in the 1870's. The drawing is by Charles Winzeler, of Archbold, Ohio.



Taunya and Angela Snyder, of Camden, Michigan, may at first have mistaken these two small creatures for playful dogs, but on closer examination found them to be 24 and 25 inch high horses. The full grown miniature horses roam freely around the barnyard.

Leslie and Chris Newcomb snuggle down in a wagon of a warm hay for a ride around the farmstead on a nippy winter Saturday. With them is their mother, Pat, from Wauseon.



These gruff looking characters. Billy and Sally, were gifts to the museum from an Archbold cattle feeder. Robert Nofziger found the buffalo in a load of steers he received. They were put in as a practical joke. The pair of buffalo surprised everyone in the spring of 1976 by producing a baby calf.

GRANDMA'S APRON

The following excerpt from the book "Jig" by G. E. Frazier, a picturesque memory of his own grandmother, could be one shared by many farm children of the 1800's.

When I was a child, Grandmother's garments made little impression on me with the exception of her apron. Her coverall apron was a big affair of dark printed cotton, slow to soil. Its uses were limitless. The apron made a "basket" when she gathered eggs from the henhouse late in the afternoon.

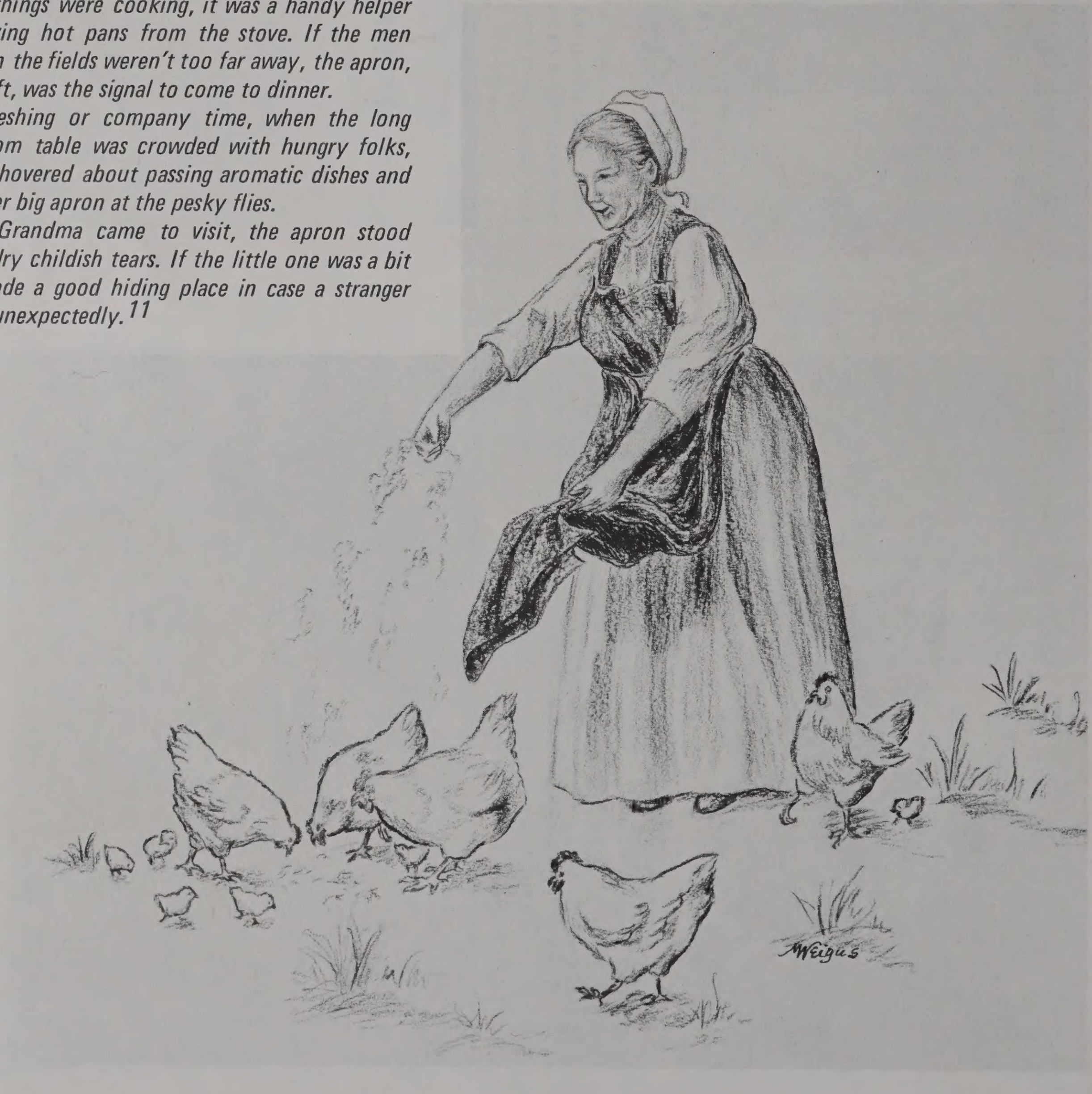
If there were fluffy yellow chicks to be carried to the porch during a sudden cold spell, they made the trip, peeping contentedly, in Grandma's apron. When the same little darlings grew into henhood, and liked to peck and scratch in Grandma's flowers, she merely flapped her apron at them and they ran squawking to the chick yard, and I can see her yet tossing corn to the hungry flock from her apron.

Lots of chips and kindling wood were needed to start a fire in the big iron cookstove in Grandma's kitchen. Sure, she carried them in her apron. Vegetables and fruits, too, lettuce, radishes, peas, string beans, carrots, apples, peaches - all found their way to the kitchen via Grandma's carryall.

While things were cooking, it was a handy helper for removing hot pans from the stove. If the men working in the fields weren't too far away, the apron, waved aloft, was the signal to come to dinner.

At threshing or company time, when the long dining room table was crowded with hungry folks, Grandma hovered about passing aromatic dishes and flipping her big apron at the pesky flies.

When Grandma came to visit, the apron stood ready to dry childish tears. If the little one was a bit shy, it made a good hiding place in case a stranger appeared unexpectedly.[11]



ERIE'S FARM SHOP

When Erie Sauder was but a lad of 16, in the year 1920, he began developing his woodworking skills in this small shop located behind his parents' farmhouse. The farm shop, forerunner of the giant Sauder Woodworking factory and subsidiaries, houses many of Erie's original tools.

Erie made six collection plates for the Central Mennonite Church when he was a young man. He got two back for the museum to show examples of his early work.

In olden times, roughly from the middle ages until the 1900's, the artisan was more important than his tools. He was, of course, dependent on carpenter tools, but they were used to shape wood as the woodworker desired, rather than to fit limitations of machines. The old time artisan did not hesitate to design new tools for any special job. His individuality revealed itself in his work.

Erie designed many such on the spot tools; for instance, here in his shop is a lathe, his first piece of "equipment," which he made when he was 17 years old. The lathe was powered by a gasoline engine, even after the shop was electrified in 1926. The first electrically powered machine Erie owned was a drill press, which cost him $30, and was bought on time, for a total cost outlay of $40.

Erie's first manufactured piece was a small solid walnut hall table, which sold for the sum of $2.85. "Couldn't buy lumber for that now," he points out.

Erie began his woodworking career by turning out small items for his father and neighboring farmers, such as wagon yokes, farm pullies or farm gates. Even after taking a fulltime job at the Archbold Ladder Company, he still worked evenings in this small shop.

Erie bought the shaper and jointer in the shop in 1928, and made his first piece of church furniture, a mainstay of his present business.

In 1934, Erie moved his talent and his woodworking tools to a small town barn at the rear of his home in Archbold. This move was the first of several moves over the long years of hard work. Two disasterous fires took their toll along the way.

Erie recently received as a gift to the museum a yoke brought in by an area farmer, who told Erie he could have it, since "you made it."

"I know I made it," grinned Erie.

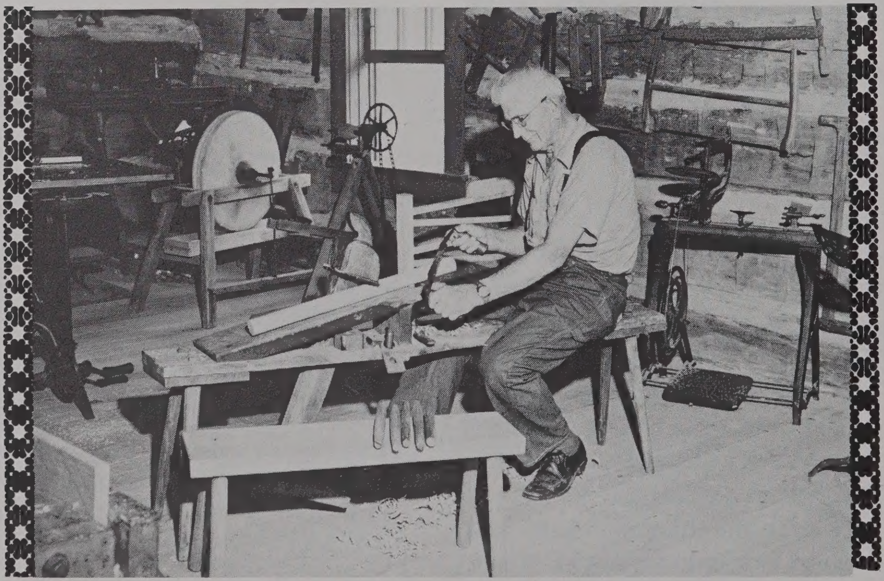
ERIE'S FARM SHOP
FORERUNNER OF
SAUDER WOODWORKING CO.

Erie Sauder, museum founder, visits the place where it all began, his old farm shop. The small one room shop was the forerunner of the large Sauder Woodworking complex in Archbold.

SAUDER CABINET SHOP

Your next stop after leaving Erie's Farm Shop is the Sauder Cabinet Shop, which typifies a 19th century country shop tottering on the edge of the Industrial Revolution.

The building housing the cabinet maker's shop was built in 1850, and is an original log house, first occupied by the Peter Mignon family from France. (The Mignons married on the boat coming over from France.) The building was originally two-storied, but the upper part was burned in a fire. The first story was reassembled; you can still see the burn marks on the walls. The porch was added on at the museum for the benefit of the craftsman and guests. Skills of the early wood-



Craftsmen demonstrate the art of woodworking on the wide porch of the Sauder Cabinet Shop.

worker are demonstrated with craftsmen making items daily.

The cabinet maker not only made fine finished furniture, but added to his income by doing a variety of carpentry jobs. First class cabinet makers of the early 19th century were paid from $1 to $1.50 per day. This rate of wages was not materially altered until around 1860. The apprentice system was still followed and many of the young men received no wages at all, but were compensated with a room to sleep in and a place at the dealer-employer's table.

Journeymen considered $10 weekly as good wages, and from 1840 to 1843, the cry of "$2 a day and roast beef" seemed a radical slogan, only to be compared later with the demand for an eight hour working day. Journeymen were expected to work from "sun to sun," with short intermissions for meals, or from 14 to 15 hours a day when hired on day wages. In some shops, they were paid by the piece. The more ambitious among this class were regularly at the bench at 3:00 and 4:00 in the morning and kept at it at night as long as they could see.

Bigger shops in and near industrial areas had power machinery by the 1870's, with power sources of either water, steam or in the more isolated areas, horse power. Due to the lack of fast flowing water in the Archbold area, and the expense of a steam engine or horse power, it was more practical to use human muscle power.

Woodworking buffs will be interested in the large variety of tools on display in the shop, put to use by the able hands of on-site craftsmen. Wood is cut with a treadle powered jigsaw. All machines are operated by human energy. The shop contains at least 126 planes alone, with no two exactly alike.

The old-time cabinet maker was not a victim of tunnel vision; he had to know something about mechanics, geometry, and even some architecture. The cabinet maker often used pattern books as a guide, interpreting plates in his own way instead of copying them literally, and seldom followed the author's wilder flights of fancy.

The tools of the wood turner have changed little since the invention of the lathe. The same style tools have been used for several hundred years. Many of the hand tools in the shop closely resemble those used for over 2,000 years.

A class order existed among the early craftsmen. The cabinet maker stood only a little below the silversmith socially.

The cabinet maker at Sauder's makes such items as stilts, stools, and toys that are sold on the museum grounds.

THE POTTER'S SHOP

Potter Jane Graber carefully smooths the side of her clay piece.

The hum of the moving wheel increases as the Sauder's village potter quickens its speed by pushing the heavy flywheel with her foot. She slowly compresses the wet clay again and again until it is centered. With her clay covered fingers, she coaxes the wet clay, convincing it to rise. Her steady hands move slowly and fluidly from the center of the bowl to the top. She leans toward her work, perfecting the texture of the entire surface until she is completely satisfied. In one quick motion, she cuts the bowl off the wheel and sets it on a board to dry. When the piece is dry, she will fire it on the back porch kiln until it turns to a pink color. A glaze firing follows. Sauder's potter buys her own ingredients for the glazes. She buys 50 to 100 pound bags of chemicals, and mixes them according to her own recipes. Glaze provides the color for the piece. Local clays are used when available.

The early potters in the country worked much like the present day potters. They did not have the advantages, however, of the advanced technology of electric wheels, sophisticated kilns, and machines to clean and process the clays.

The life of the early potter was one of hardship involving endless hours of hard work. In most cases, potters in small towns turned to farming as a primary food source and did their pottery work on the side.

The first colonial potters brought the European traditions of pottery making with them. They had been trained to make highly decorated wares. The American potters soon found that they lacked many of the basic glaze materials needed for this sophisticated ware. Because of this lack of materials, a new tradition of American folk pottery evolved. The design of the folk pottery was much simpler than the European tradition, but fit the needs of the people in the New World well.

The potters in America were generally middle class people and were respected in their community. Since the new American pottery was too simple for the wealthy, who preferred the more expensive

Greenware sits on shelves in the Potter's Shop awaiting glazing and the final firing.

European and Chinese works, their market was a middle class one. Their main competition came from wood turners and pewter makers, who also made everyday ware. The woodenware was less expensive than pottery. The pewter was the most expensive and had the advantage of not breaking, but it was not good for hot liquids.

The women enjoyed buying a few pieces from the local potter's, for they were colorful and brightened up her rather drab kitchen. They would buy such things as churns, candle holders, pitchers, and bean pots. Barter for corn, hides, eggs, or butter was the most common system of exchange for the potter's wares.

The potter always settled on a piece of land that provided him with clay and fuel. He usually worked alone or with his family. A potter worked in accordance with the seasons; in the fall, he dug clay, prepared and stored it, in the winter he chopped wood and peddled the wares he had made the previous season, and in the spring and summer, he fired his wares when he was not busy with farming.

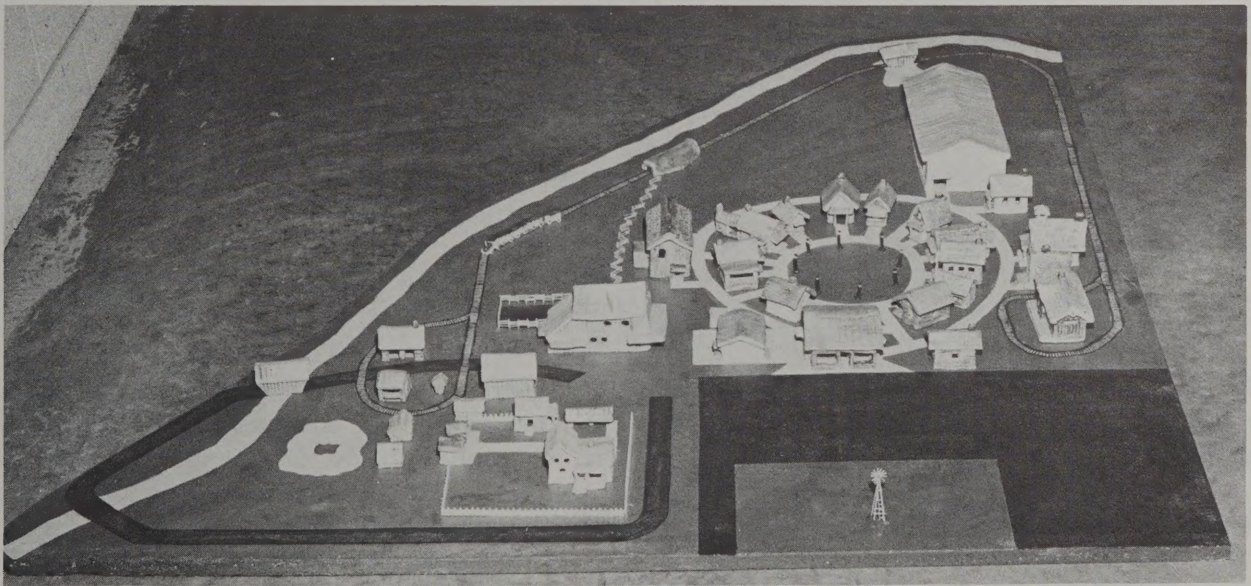
He usually worked in a small shed attached to his house or barn and used water from a nearby well. He fired his wares only once and they were often glazed only on the inside. The potter used a simple kick wheel which was powered by his own foot. His kiln, always away from the house and barn to prevent fires, was fueled by racks of wood cut during the winter. The firing was an all day process.

During the 1800's, large pottery factories began to develop. Because there were not enough skilled native potters, many workmen were brought from England and paid as much as three or four dollars a day.

Salt glazing became quite popular. The ware was fired, then salt was thrown into the holes of the kiln. The salt turned into a vapor which combined with the silica in the clay body, covering the piece with a thin glaze. This glaze was safer than the lead glazes, which were health hazards. The lead glazed pieces proved to be toxic if used for eating and drinking purposes over a period of time.

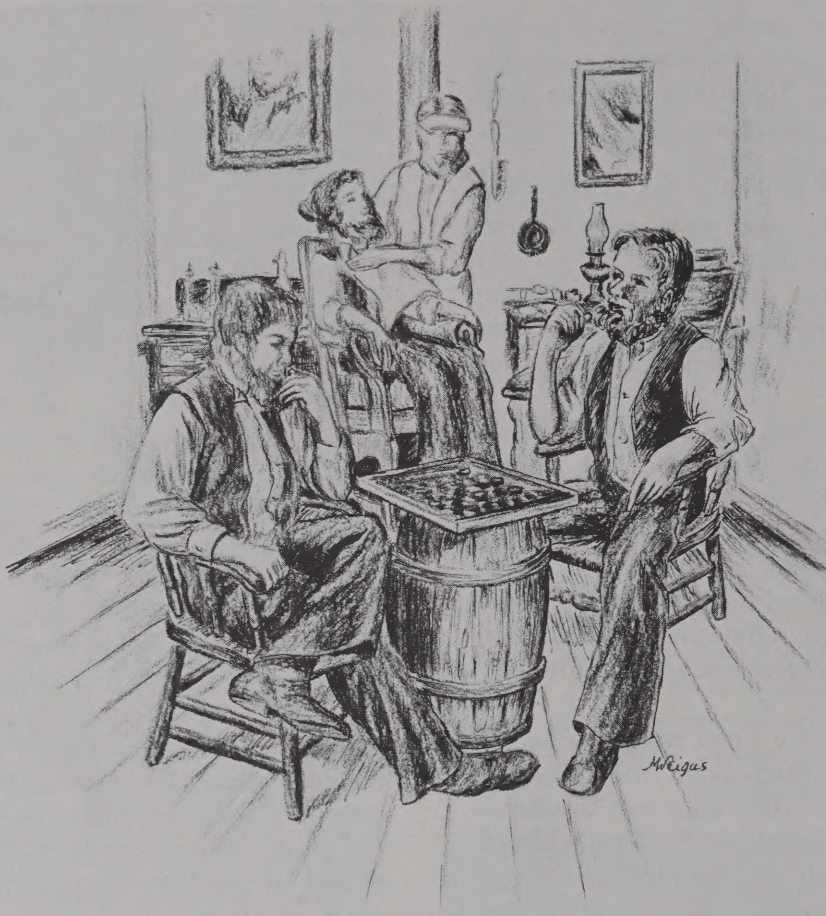
The early potters did not consider themselves artists like the present day potters do, but merely craftsmen. Few potters even signed their works until the middle 1800's.

The potter at Sauder's works daily, displaying the art of pottery making for interested people. The electric wheel is often used, but other than that, the process is nearly the same as that used by the early American potters. The potter makes such items as windchimes, candle holders, plant pots, dishes, mugs, and crocks. The items may be purchased in the Gift Shop or the Lauber's General Store.



Jane Graber, the village potter, fashioned this clay replica of the Sauder Museum, Farm and Craft Village as a gift for Erie Sauder.

ROTH BARBER SHOP



Ezra picked up his red checker and jumped two black ones with it. 'Ach, Tobias, it be a pleasure playin' checkers with you," he laughed. The two had been playing checkers at a small table in the Roth Barber Shop, while their friend Jacob took his turn in the barber's chair.

Tobias shoved the checkerboard aside and changed the subject as he looked at the small picture of President Grant hanging on the wall next to Washington and Sherman. "The Devil, he do set snares fur the unwary," he commented.

"Iffen he be leadin' the government men liken he led his troups, even, there not be the scandal we be hearing' so much of still," said Ezra.

"Liken Job, maybe the Lord, He tests him," offered Tobias.

"But surrounded by pitfalls, he be a fine man still," Jacob joined in. "A fine man too be General Custer. Iffen he had not died at the hands of Sitting Bull, a strong President he'd be makin'."

Need to know the price of corn, discuss politics, the weather, or the state of the world? Just drop into the Dennis Roth Barber Shop, the local information center for the men in the community.

The Roth Barber Shop is furnished in the style of the 1880's. Water would have been carried in from a well and heated on the low laundry stove. Decorations of the barber shop always carried a masculine theme.

Barber shops have been familiar institutions since as far back as ancient Greece and Rome. For six centuries, the barbers of Europe practiced surgery. This custom originated with a papal decree in 1163 that forbade the clergy to shed blood. Since monks were required to undergo bloodletting at regular intervals, they turned this duty over to the barbers. Barbers had been familiar figures at the monasteries since 1092 when the clergy was required to be clean-shaven.

This arrangement satisfied the doctors since they thought bloodletting was necessary but beneath their dignity. The doctors were glad to relegate to barbers such other physical tasks as lancing abscesses and treating of wounds. Up until the 1800's, "Barber and Chirugeon" was a familiar sign.

The barber's trade was acquired only by long apprenticeships until the 1890's, when schools for barbering were established. Phlebotomy, or bleeding with leechs, was an early common practice of American barbers. The medical leech, Hirodo medicinalis, was raised on large leech farms in both Europe and America.

The characteristic red and white pole, such as the one outside the Roth Barber Shop, symbolized the barber's medical duties. The red stands for blood and the white for bandages.

The red velvet barber's chair was made by Ransom and Randolph of Toledo in 1850.

ROTH
HOT SHAVES

The Dennis Roth Barber Shop.

NOFZIGER BLACKSMITH SHOP

"Under a spreading chestnut tree
The village smithy stands;
The smith, a mighty man is he,
With large and sinewy hands;
And the muscles of his brawny arms
Are strong as iron bands."

Henry Wadsworth Longfellow

The breathing bellows quicken the smoldering fire into a bright flame. The smith watches the fire intently, knowing just how long to pump the bellows by the color of the flames. He places his iron rod in the fire with his sooty tongs. It becomes red-hot and he quickly turns and begins molding the piece into its desired shape. Direct hits send tiny sparks showering to the dusty floor.

This scene, at the Nofziger Blacksmith Shop, familiar to the early residents of the county, is one long gone from everyday life. The blacksmith became a victim of the Industrial Age in the early 1900's. Metal items could be manufactured in factories by the hundreds, for less time and less money. The invention of the auto and other mechanical conveniences made the blacksmith's work obsolete.

In his day (probably from about 1840-1900 in Fulton County), the blacksmith was one of the most important members of the community. His craft and products were essential to almost every member of the community, from the farmer who needed a new plowshare, to the storekeeper who wanted a new hinge for his door.

Contrary to popular belief, shoeing horses was not the blacksmith's main activity. The blacksmith was more a general hardware maker.

The association of blacksmith and horses came from colonial days when more blacksmiths emigrated to the colonies than ferriers. Ferrier, a French word, means a man who works with horses and, more specifically, shoes horses. Many blacksmiths were also ferriers so that people began to associate the two. In reality, many blacksmiths disdained the work and refused to shoe the four-footed creatures.

Blacksmiths usually worked in fairly large one story buildings with double doors swinging to the outside. The smoking forge dominated the shop, providing the energy to melt the wrought iron to the precise working temperature. The forge rested on a stone foundation with a brick chimney going up through the roof of the building to four feet above the ridge pole.

Under the chimney was the hearth with a foot deep bin for the fuel. The bottom of the hearth was made of iron with a round hole in the center for the air nozzle. The nozzle, attached to the end of the pipe leading to the bellows, directed the blast of air from the bellows to one side of the fire or the other. The accordian-like leather bellows often had an overhead lever so a blacksmith could manage to work the bellows alone, although he usually had a young boy do the job.

The 250 pound anvil was placed so that a blacksmith needed to make only a quarter-turn away to begin his hammering. Time was essential here because the iron cooled so quickly. The anvil was mounted on the top end of a post buried four or five feet into the earth. The blacksmith would have to be a mighty man, as Longfellow said, to simply set up his shop.

Although smithing was indeed an art, requiring quick rapid movements that could not be corrected, there is no sign that blacksmiths ever signed their works, or attempted to put any identifying marks on their works as silversmiths did.

In the early settlement days, the blacksmith often took in-kind services for his work. A butcher would kill his hogs or a farmer would bring him bushels of apples or potatoes for payment to fix his wagon wheels. When a blacksmith did charge, he based his rate on the pounds of iron used and the time spent working it up. His cash payments, including in-kind services, might equal about two thousand dollars a year.

A record from a blacksmith in 1842 states that he received $27.35 for a day's work, including 8 cents to mend a chain, $1.00 to shoe oxen, 37 cents to set a tire and nail, and 42 cents to mend a wagon.

The smith ordered his stock from the East. The metal arrived in rods of various thicknesses, each to be used for a different purpose. The rods were stored in the rafters of his shop until they were needed.

Sauder's blacksmith makes many beautiful handmade articles, such as plant hooks, tripods, fireplace tools, lamps, mug racks and even horseshoes. They may be purchased at the Gift Shop or the Lauber's General Store. Items may also be made to order by consulting with the resident blacksmith.

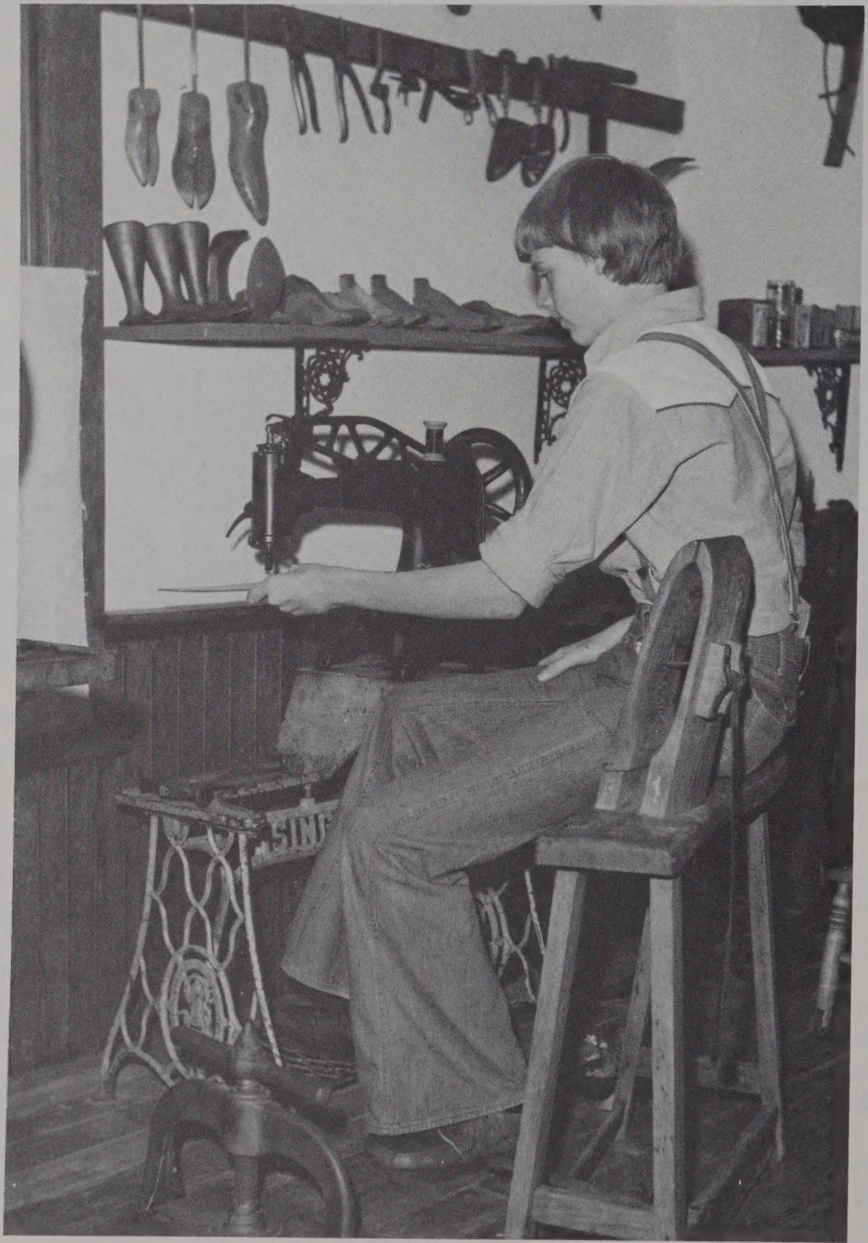
Steve Smith, the blacksmith, displays his skill in the ironworking art daily to museum visitors. Smith makes such items as tripods, mug holders, fireplace tools, and, of course, horseshoes.

THE LEATHER SHOP

Early settlers who needed anything from a new pair of shoes to a harness for a team of horses would come to the Stotzer Leather Shop. The shop building was originally a summer kitchen. It was purchased from Robert Bernath.

In the days when leather shoes were made in small shops, from 1600-1910, it took about eight hours to make a pair of hand stitched shoes. This was cut by more than half with the use of machines. The hand stitched shoes were very expensive, about $40 a pair, but were expected to last 20 years. Sometimes people would pay the shoemaker for their shoes by giving him hides. The early factory made shoes of 1860-1900 did not last long at all.

The shoemaker did not bother to match a pair of shoes as mates when making them, he simply made two shoes, either of which could be worn on



A museum guide demonstrates how leather for shoes was stitched.

either foot.

The practice of preserving pelts was well-established in Egypt around 2500 B.C. Pharoahs wearing leather sandals are pictured in stone carvings from this period, as well as tanners working on such items as footwear, protective armor, tents, canoes, water flagons, writing material and leather window coverings. Leather was used in lieu of glass for windows. Experts assume early Egyptians applied the principals of mummification to the animal skins.

By 500 B.C., the Greeks had established leather working as a major trade. They used water with bark and leaves to soak leather to produce a tan. The Hebrews were the first to develop oak bark tanning, a process that was used throughout the world until the discovery of modern tanning in the United States around 1800. Early settlers in this country discovered that Indians knew the secret of preserving buckskin. Around the beginning of the 19th century, Sir Humphrey Davy found that tanning agents were present in trees other than the oak. His experiments led to the discovery of chromium sulfate as a tanning agent.

Leather is defined as the pelt of an animal which has been transformed by tanning into a stable, flexible sheet material that will not decompose. The most common leathers are made from cowhide, calfskin, lambskin, sheepskin, and pigskin.

The first step in the creation of leather after the skin covering has been removed from the animal is the curing process, followed by trimming and sorting, soaking, fleshing, de-hairing and pickling. Tanning, the process of converting the skin into a usable piece of material, is the next step.

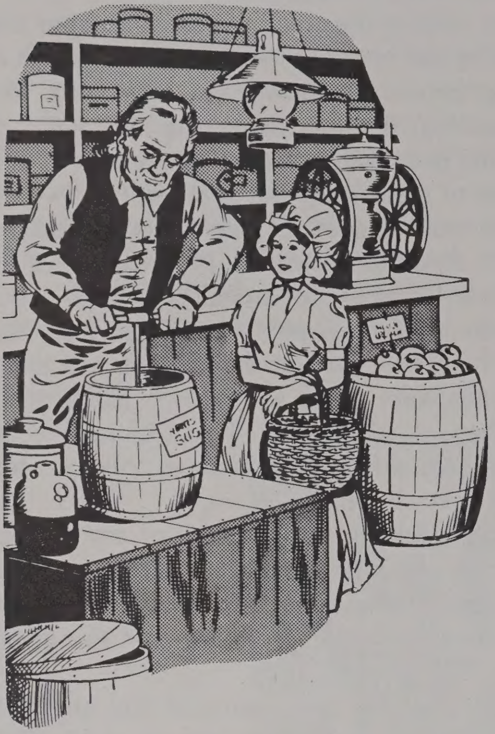
Pelts are now soaked in large revolving drums filled with chromium sulfate. In the past, they were soaked in vegetable materials which were derived from certain kinds of wood and plants.

During the later part of the 1800's and early 1900's, shoes were made to order in the Stotzer Leather Shop. As the availability of factory made shoes increased, small shops such as this devoted themselves to repair work.

Tools and machines line the wall of the Stotzer Leather Shop. Wooden foot shaped patterns called shoe lasts are arranged on the shelves. They were carved by the cobbler to the shoe size of his regular customers.

You will also see such items as the stitching horses, treadle sewing machine, grinder and buffer, and a multitude of hand tools. The grinder and buffer has dye pots where the dye was kept to color the leather. Black and brown were the only colors of dye used in shoemaking.

LAUBER'S GENERAL STORE



"Got some eggs fur yuh, Amos. I'll be tradin' em fur some sugar. Youngun gotta birthday comin' up and Mattie's gonna bake a cake, special."

Amos carefully balanced an egg on the grader. Always a thrifty shopkeeper, he chose one of the smaller eggs to weigh.

"I'd be givin' yuh 50 cents credit fur the lot," he ventured.

"Ya, so be it," agreed Eli.

The shopkeeper went to one of the big barrels lining the wall and scooped out Eli's sugar.

"Don't be fur furgettin' the letter in your box, Eli, Pennsylvania it's from."

"Nein, Amos, must be comin' from Mattie's sister," he guessed, "Glad to hear from her she'll be."

Eli walked over to the large wooden letter holder and got his letter. Envelopes stood in various slots of the stand, "Mail train make it in, Amos? I'll be takin' the Nofziger's mail then too. Iffen you're done with sackin' up that sugar Amos, I've gotta be gettin' on home to chore up early tonight. Looks like it's brewin' up a storm."

"Ach, looks as if the Good Lord be fur sendin' rain. We be needin' it. Good day to you, Eli."

Upon entering the Lauber's General Store, you can almost envision Amos and Eli trading and discussing the day's events.

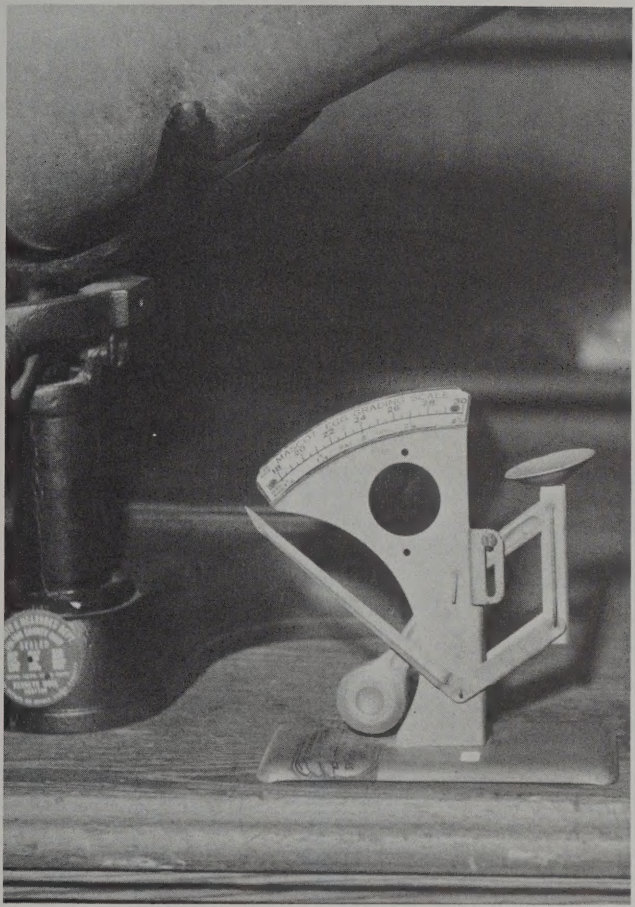
Jars of candy decorate the shelves for those with a sweet tooth and barrels of sugar and crackers line the far wall. The aroma of spices fill the air of the dimly lit interior of the store.

The general store functioned much as a department store does today. You could buy anything from A to Z. If the storekeeper did not have what you wanted in stock, he would order it for you, although the shipment might take from one to four months. If the proprietor had enough orders to make a trip worthwhile, he would travel to his supplier about once a month. The store also served as a community meeting spot, where people living in the country could come and catch up on local gossip.

The proprietors of the stores often doubled as postmasters. This dual function arose from the fact that the store was a place everyone had to visit at some time to get supplies.

Before 1847, people receiving letters paid 25 cents or more per letter, depending on how far it traveled. Registered mail and prepaid postage was begun in 1855. In 1863, a uniform letter rate, regardless of distance, was established. The penny postcard (now nine cents) began in 1873. By 1896, rural delivery had begun and there was no need for the store to keep mail. The postal box in Lauber's Store was purchased by Sauder's from Walter Britsch of Munson, Michigan.

LAUBER'S
GENERAL STORE



This small contraption was used in the store to grade eggs that farmers brought in for trade. If the storekeeper was clever, he would search for the smallest egg to weigh.

During the winter months, farmers were given credit, since they only had cash after they sold their crops. Records were carefully kept in ledgers, like the one pictured here.

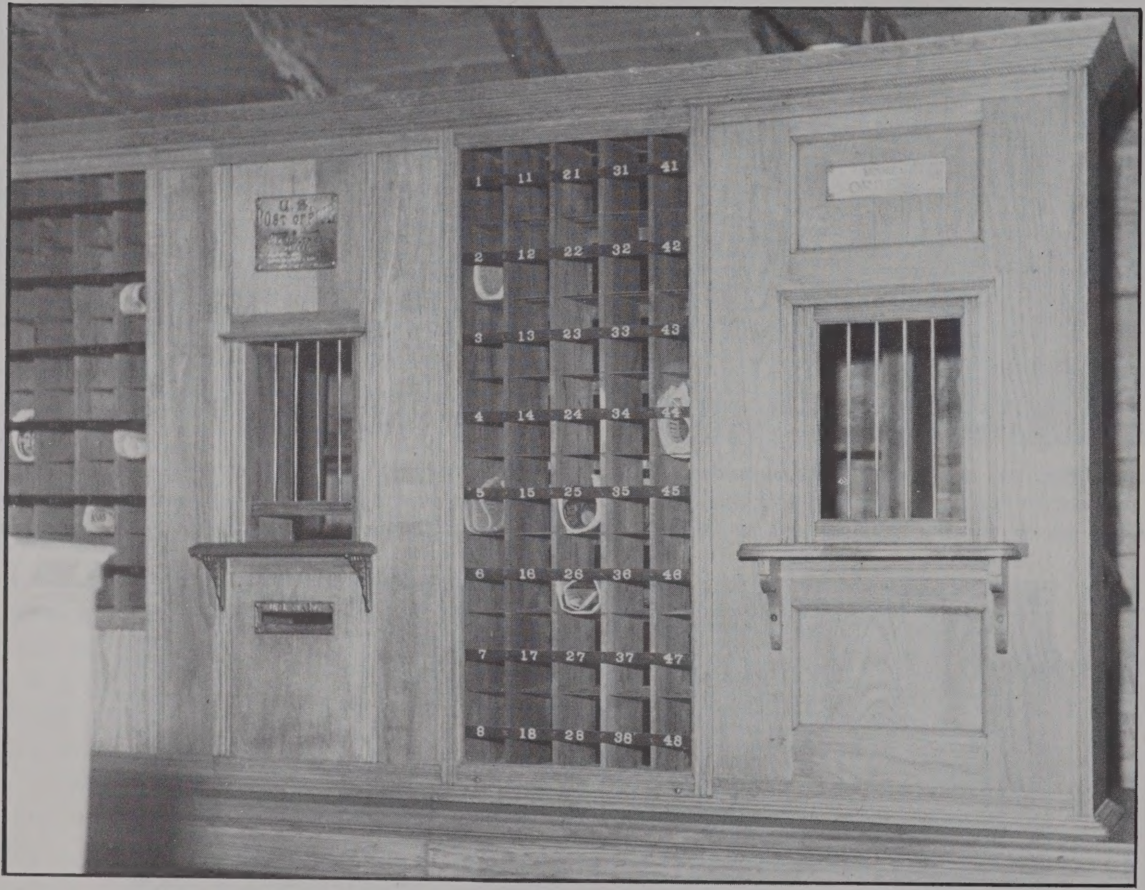
Sunlight filters through the window to illuminate the dim interior of the Lauber General Store.

Much of the general store's business was done on the barter system, with farmers bringing in eggs, butter or preserves in exchange for coffee, sugar or crackers — items that they could not produce. In the winter, or when it rained, the farmer spent his time making items he could use or sell to the store, such as nails and shingles.

Often it was necessary to extend credit to farmers since they only had cash after they sold their crops. This was not considered a charity, but a business arrangement between the two parties. When produce was brought in by the farmer, its value was credited to the family's account.

Antique buffs visiting the General Store must be sure not to miss the old-time soda fountain counter, conservo canner, which steamed the produce, old fuel lamps, a bee smoker, and an original mouse trap that took the little critters to their deaths by drowning.

Lauber's General Store is ready to do tradin'. They sell old children's book reproductions, items from the blacksmith's and potter's shops, hard candy, coffee, spices, cheese, lye soap, noodles, and canned beef. You might even be able to exchange a bit of gossip with the storekeeper!



This fixture is from the old post office in Munson, Michigan. Proprietors of the general stores were often postmasters, simply because the general store was a place that everyone visited at some time.

ST. MARK'S LUTHERAN CHURCH

O, come to the church in the wildwood.
O, come to the church in the vale.
No spot is so dear to my childhood
As the little brown church in the vale.

Although the small wooden, sparkling white St. Mark's Lutheran Church sits on a village green at Sauder's Museum, rather than in the wildwood, the spirit of the above beloved tune is apt. The few Fulton County residents still living who attended the church during their childhood are sure to have many lingering, nostalgic memories of the part the small church played in their lives. The building at one time was even located in a Black Swamp version of the wildwood, seven miles south and one mile west of Archbold.

St. Mark's Lutheran Church was purchased from the county school board in 1880. It was originally a schoolhouse. It was used for regular church services from 1880 until 1895, when the new church was completed. From 1895, it was used for religious summer school (Bible School). Beginning in 1920, it was used for Sunday School classes until the building was sold at auction in 1963.

Religion has been an integral part of the history of Fulton County and the Lutheran Church has played its part.

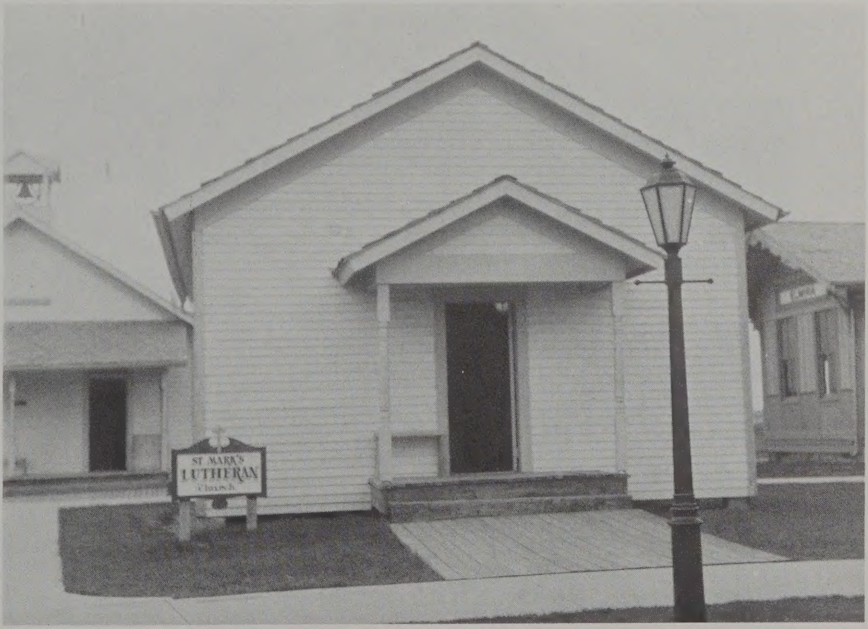
"In worship, as in doctrine, the Lutheran Church is part of the 'one, holy, catholic and apostolic church.' It claims as its rightful inheritance all that is truly ecumenical in the church of every age and every land. Not the least part of its legacy is the liturgy, which has moved from beginnings in Asia Minor to the western end of the Mediterranean, to northern Europe and to the Western Hemisphere. In this transition, it has crossed the barriers of language from Greek to Latin to German to English. The Lutheran Churches which have prepared the Common Liturgy are located in the New World and worship in the English Language.

In a real sense, the Common Liturgy testifies to the unity of the whole Lutheran Church in America, and to its participation in the heritage of the holy treasures of the Church of Christ which Luther defined as "a holy assembly and congregation upon earth of pure saints, under one head, even Christ, called together by the Holy Ghost in one faith, one mind and understanding, with manifold gifts, yet one in love, without sects or schisms."[12]

As the museum visitor enters St. Mark's, the first item to catch his eye will probably be the elaborate gold-trimmed altar. The altar is the center of the Lutheran worship service. The emblem in the center panel consists of the first two and the last letters of the Greek spelling of the name Jesus.

The baptismal font was of major importance. The Lutheran Church holds that baptism is necessary for salvation (one can be saved without baptism if there is no opportunity for it). The lectern was used for reading the lessons from scripture assigned to be read for a particular service. The altar, baptismal font and lectern were donated by St. Luke's Lutheran Church in Wauseon. They were put into St. Luke's about 1914, but are of a style typical of the period between 1890 and 1930.

The pulpit symbolizes the authority of the Church to preach the Word of God. From the pul-

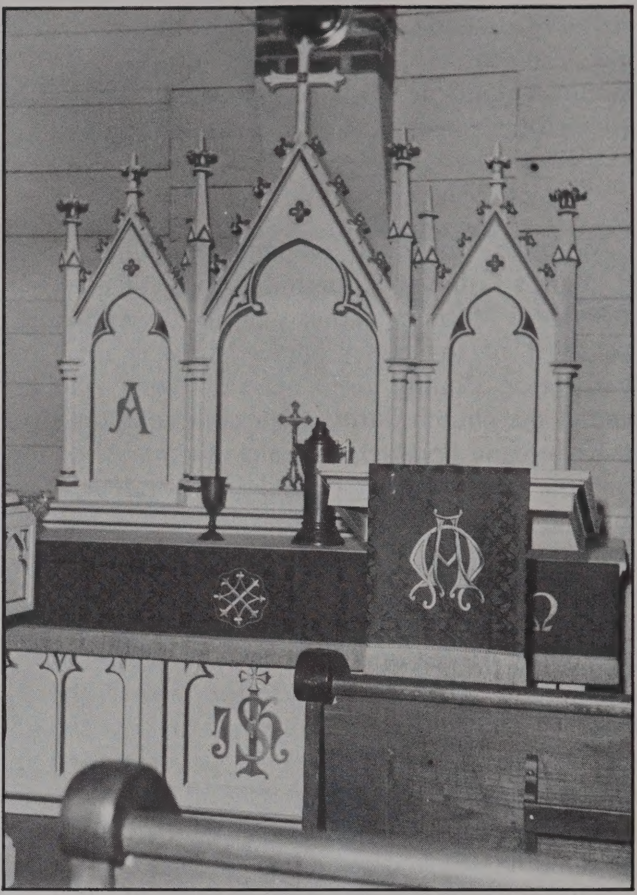


St. Mark's Lutheran Church

pit the sermon is delivered for the regular worship service. The pulpit at St. Mark's was originally from the Salem Mennonite Church at Waldron, Michigan.

A beautiful carved wooden pump organ stands in the corner of the church. The pump organ was given to the museum by St. Paul's Lutheran Church, Pettisville. A unique item the visitor should not miss is a hand engraved wafer iron that was used to make wafers for communion. A thin flour and water mixture was poured into the iron and heated on the stove.

Although no regular services have been held in the unpretentious little church for many years, its usefulness is by no means over. It has been the scene of three weddings since it was moved to the museum grounds, one of which was the February 1976 wedding of museum founder, Erie Sauder and his bride, Orlyss Short.



The altar at St. Mark's Lutheran Church is the center of the Lutheran worship service. Absolution is declared from it, benediction imparted from it, and the sacraments administered from it. The emblem in the central panel of the altar consists of the first two and the last letters of the Greek spelling of Jesus.

LOG SCHOOLHOUSE

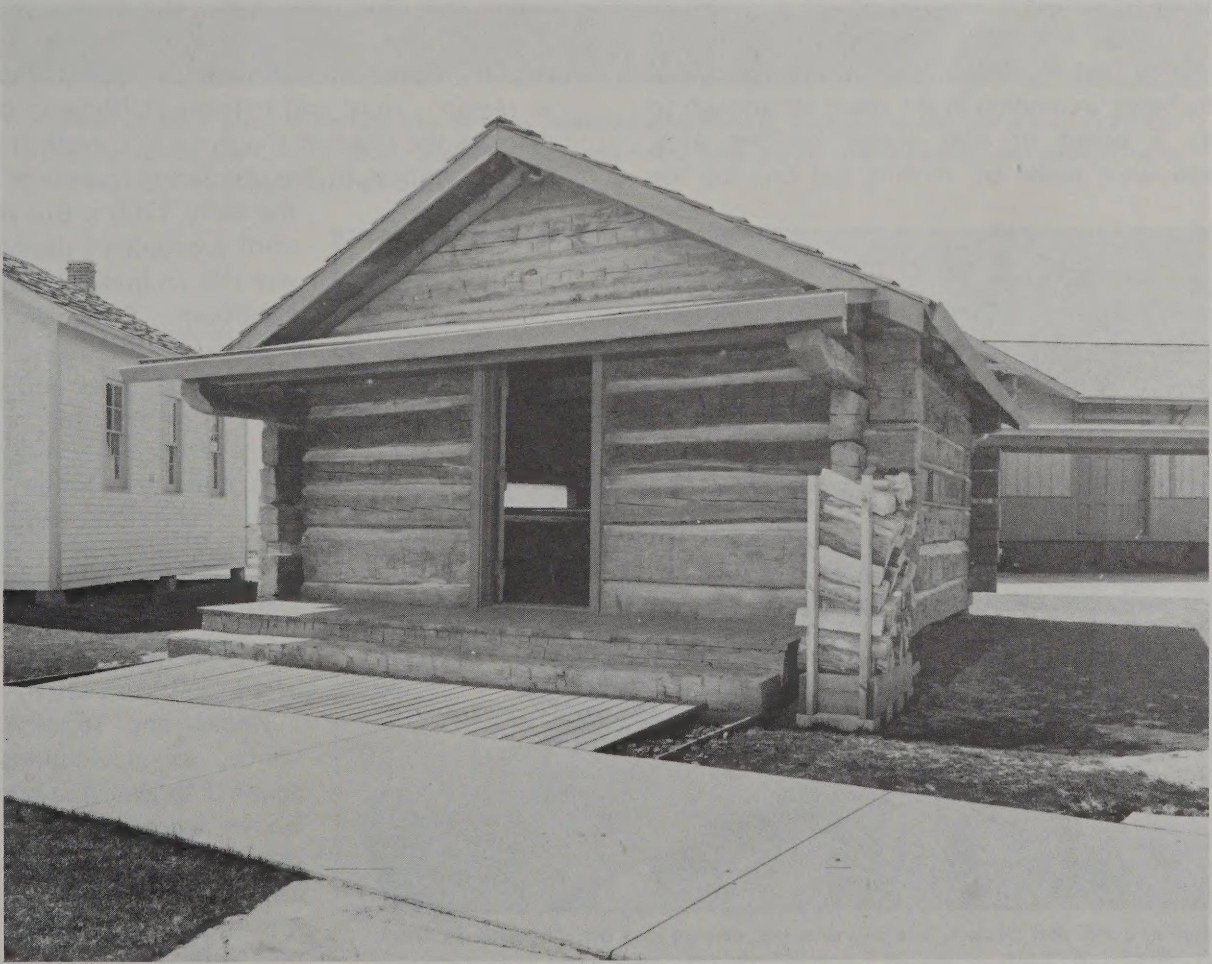
The fire crackled and sparks jumped from the logs in the huge fireplace that almost covered one wall of the small one room schoolhouse. The warmth was just beginning to take the edge off of the overnight chill in the room as the students, ranging in age from six to 21, scurried through the door, their faces beet-red and breath leaving small clouds lingering in the cold air. Many had walked several miles to school.

The children began pulling off their coats and hats, and hanging them on pegs on the wall, before taking their places at the log benches lining both walls of the schoolhouse.

The winter day was overcast and very little light filtered in through the greased paper windows above the desks. One of the older girls walked to the fireplace, took a rolled paper from the box nearby, and walked back to light the cruse lamps attached to the wall above the windows. The lamps, grease filled dishes with a lip for a wick to rest, dripped so freely that a second dish commonly hung below the first to catch the grease. Otherwise, the grease would drip onto the top of the children's desks as they did their lessons.

The teacher walked over to the wooden water bucket in the corner by the door. The water had been carried in much earlier by an older male student who lived nearby and walked over each morning to carry in wood for the fireplace. She cracked the light layer of ice that had begun to form on the water with the gourd, and handed the gourd, filled with the icy water, to a small girl seated nearby who had just declared her thirst. The little girl passed the dipper on to a classmate, seated next to her on the bench, before handing it back to the teacher.

The female teacher, younger than a couple of her older students, clapped her hands to get the children's attention, and began the morning's prayer recitation before beginning the daily regime of readin', 'ritin', and 'rithmetic.



The 1836 Schoolhouse

Although important, education was not first on the list of needs of the early settlers who came to Fulton County in the 1830's. From sun-up to sundown, men, women and children were all busy clearing the land, planting crops, and attempting to just stay alive in the treacherous Black Swamp.

During the winter months, however, the cold brought respite from the farming chores, and children were allowed to attend school for a three month period.

The first recorded schoolhouse in Fulton County was built in 1836. It was originally located near Winameg. The log schoolhouse at the Sauder Museum is a replica of that first school, which was burned in the 1880's.

The construction is typical of the first schools in the county. Logs were cut from the forest, and the schools were built by the same methods used in building a log cabin. Puncheons, logs that were split into halves and hewed to smooth them upon the split side, were used for benches, tables, and floors. On floors, the flat side was turned up, and until the logs settled into the dirt, they rocked when they were stepped on.

For writing desks, holes were bored into the logs about three feet from the floor. Pins were driven into the holes, extending in the room far enough to support a board or slab placed on the pins. Windows were made by cutting out one log the entire length of the building. Greased paper covered the opening to filter in light and keep out the cold.

A fireplace, made from clay or local fieldstone, was an essential part of any log classroom. The teacher and the older boys hauled in innumerable logs to toss on the always burning fire. Log schools were not replaced by frame buildings until sometime during the late 1840's and early 1850's.

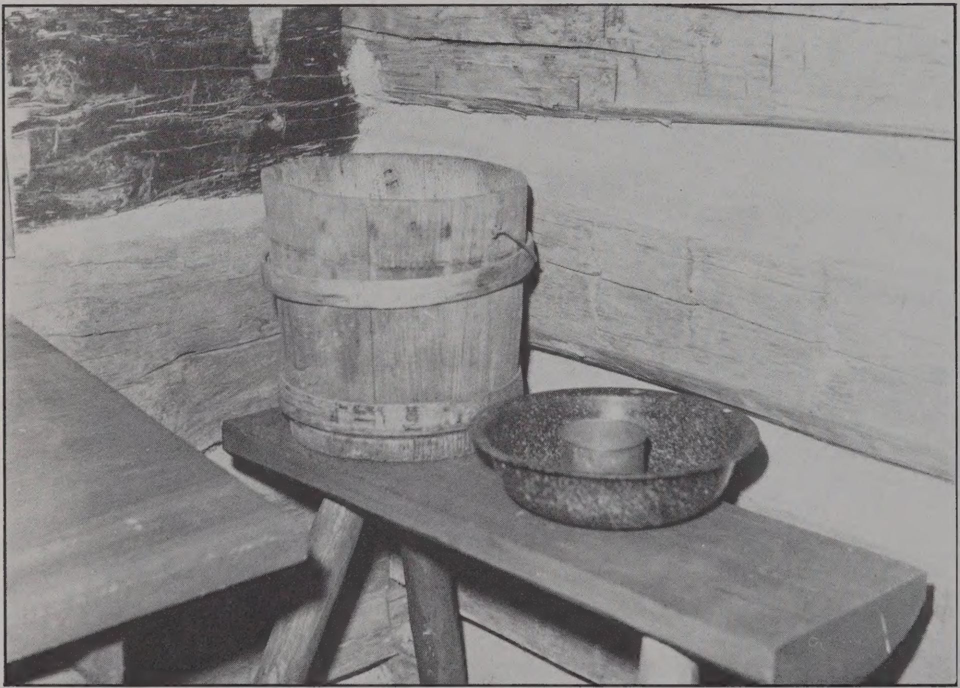
The log school was built and furnished without taxing the land. All of the materials were contributed. Pioneer settlers, though struggling to wrench a livelihood from the swamp, nevertheless loyally supported the school directors in their efforts to establish satisfactory schools.

Teachers were "boarded around," meaning that they stayed in different students' homes for one or two weeks at a time, receiving free room and board. Many of the male teachers worked in the fields during the growing season along with their older male pupils. Teachers were paid only about $2.65 per month plus board.

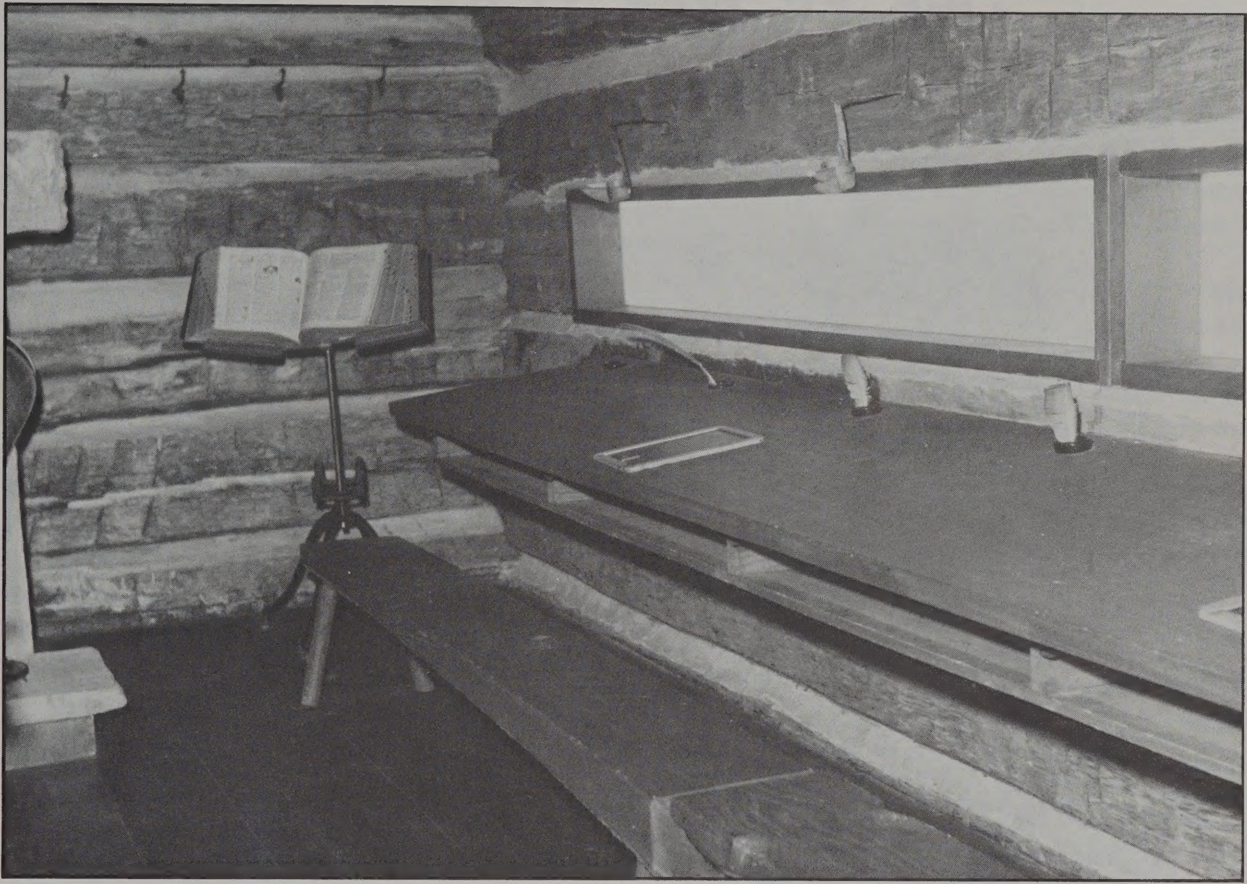
The total curriculum consisted of arithmetic, reading, writing, geography, and a little grammar. The well-known three R's, which we now know as readin', 'ritin', and 'rithmetic, began in the colonies as readin', 'ritin' and religion. Arithmetic took its place as the third of the three R's, more or less replacing religion in the classroom, sometime during the early 1700's. But religion, until a couple of decades ago, was still an integral part of the classroom. For penmanship practice, a student would often write, over and over, a verse from the Bible, or an old adage stressing virtue, goodness, honesty or honor.

The old-time schools attempted to instill in students the moral values of the community. Any necessary punishment was meted out by means of a freshly cut switch.

Books and supplies were scarce, so curriculums were adapted to available materials. Books were used over and over, becoming worn and dog-eared. Because there were so few books and supplies, recitation and memorization was



Water in a wooden bucket, like this one, was carried into the schoolhouse from an outside well. Students shared a common dipper, which often caused diseases to spread quickly among the children.

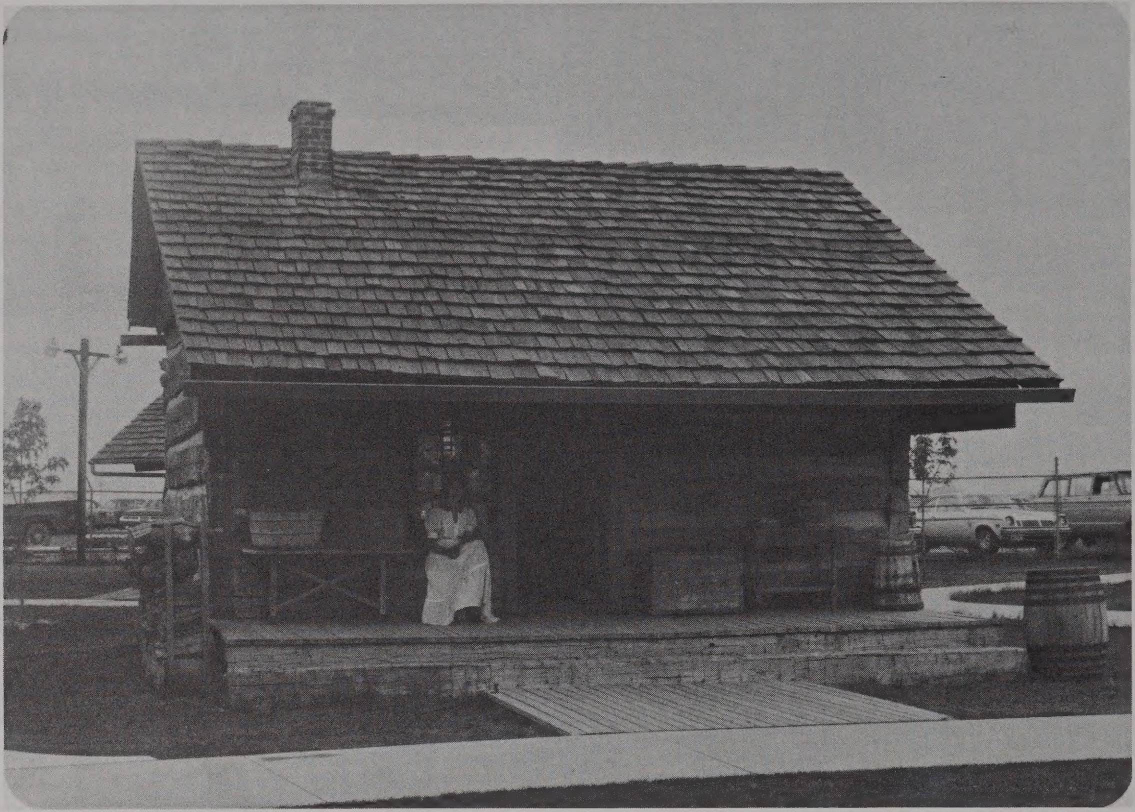


Pioneer children went to schools like this one room log schoolhouse , a replica of the first school in Fulton County, which was built in 1836. Benches, desks and floors were made from split logs, and greased paper windows let a little light filter into the room.

emphasized. The pens were fashioned by the master with his pen knife, from goose quills brought by the children. Lead pencils were originally rods of real lead, not grafite, and were used only for making ruled lines on writing paper. The lead pencils were made by hammering a piece of lead into the required shape. They were usually attached to a string worn around the student's neck for convenience. Writing was done on slates or on sheets of ragpaper. Students would sometimes make their own books of lessons with sheets of paper sewn together with wax thread.

What might be regarded as hardships by teachers, parents and students today, were taken in stride by the teachers and pupils of the log schoolhouses. The log schoolhouse was a first faltering step in a long journey toward educational opportunities for all Americans, and with what limited resources it had available, it laid a firm foundation.

THE EICHER LOG CABIN



A guide enjoys a balmy day on the front porch of the Eicher Log Cabin.

"Use it up, wear it out, make it do, or do without," aptly describes the philosophy of the early settlers who came to the Black Swamp to build a new life. The settlers traveled to this untouched wilderness on foot, with a few horses or a cow, in search of a suitable location to build their homes.

The husband's long rifle, always loaded and by his side, was indispensable in the unsettled country which was still ridden with wolf packs, snakes and other wild animals. Other supplies included only the minimum necessities; an iron pot, a skillet, an axe, a hoe, tools, a sack of corn for food and seed, a pottery jug, a pewter jug, a wooden noggen, and perhaps some extra clothing.

The family would look for a site that was reasonably flat and fertile, judging its fertility by the types of trees they found. It was necessary to build near a spring, which was an easy thing to locate in a wooded area.

The Eicher Log Cabin at the Sauder Museum was built by just such a family in 1847. Jacob and Barbara Eicher arrived in the Black Swamp, equipped with bare necessities, to build their log home on what is now the Sanford Nofziger property, located at the southeast corner of the intersection of County Roads F and 24.

The cabin was built on land which was purchased from the federal government by two New York land speculators, Henry W. Hicks and Isaac S. Smith. In 1838, Hicks bought out Smith for $1.81 an acre. In 1847, Jacob Eicher bought 40 acres from Hicks for $3.00 an acre. In 1861, Jacob and Barbara Eicher sold their 40 acres to their son Peter for $30 an acre. They retained the use of the house for as long as they lived. Today land in Fulton County frequently sells for over $2,000 an acre.

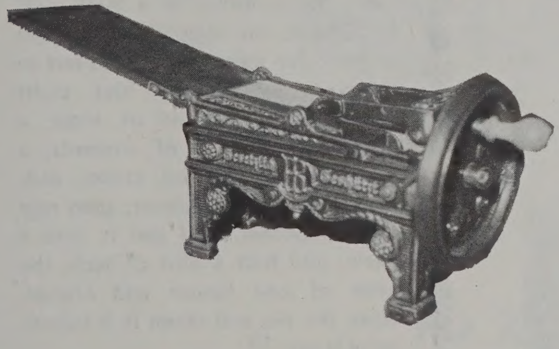
The heavily wooded area of Fulton County provided all the natural materials needed to build a home. The man selected trees about 16 inches thick and cut down about 70 or 80 of them. The trees were snaked to the site with horses or oxen. Two big logs, laid parallel the length of the house, served as a foundation. The logs for the walls were notched on both sides of each end. They were then put up, two by two, with the lower notches of each new log resting on the upper ones of the preceding pair. The notches locked the logs in place and also reduced the spaces between them. Mud was often put in the cracks between the logs to keep out drafts.

Floors of the cabin were either packed earth or half logs, called puncheons. There were usually few windows and they were not glass. Settlers could only afford greased paper or leather.

The Eicher Cabin has 532 square feet of floor space, but much of it is wasted by the low sloping ceiling on the second story. Although this seems small by today's standards, the homes adequately met the needs of the settlers. They spent much of their time outdoors, clearing fields, tending crops and taking care of livestock.

In the warm cosy interior of the small cabin you can almost hear the long ago sounds of the whirl of the spinning wheel, the thumping of the butter churn, and the wail of a newborn baby as his mother rocks his cradle with her foot while busy with other tasks. Or, perhaps, you might smell the freshly baked bread or the aroma of wild game cooking in an iron pot, mixed with the ever-present scent of smoke and burning wood.

Although the furniture in the Eicher Cabin is not original, the cabin is furnished in the period ranging from the 1840's to the 1850's. The small cabin, consisting of a lower floor and loft reached by way of a wooden staircase, is furnished to sleep seven to nine people.



This noodle cutter is of German origin and was probably brought to America by an immigrant family.

Family togetherness dominated the home life of the early settlers as witnessed by the small Eicher House. There were no such luxuries as family rooms, dens, laundry rooms or bathrooms.

The first floor of the Eicher Log Cabin is split into a kitchen and bedroom. The bed, made of poplar and maple, is a low post style common of country furniture of this period. Although the mattresses are feather ticks, most beds in this area would have had straw or corn husk mattresses. The parents slept on the first floor, where there was also a cradle for the baby.

All clothing and bedding was stored in blanket chests and dressers. This type of clothes storage created moisture problems. The clothes often mildewed. To combat this, women aired out clothes outside or on clothes racks, such as the one above the bed in the cabin.

Children in the pioneer families would sleep upstairs in small attics like this one in the Eicher Log Cabin.

Meals consisted of corn and a few other vegetables, supplemented by wild game. The settlers had no knowledge of nutrition, and protected their food only from obvious types of spoilage, such as animals, insects, weather and fire. Preserving agents helped the early settlers through the winter months, but left a strong flavor in the food of smoke, salt, or vinegar.

Corn proved to be a Godsend to the settlers because it grew well in the area and provided a multitude of uses. It could be picked before it was completely ripe, boiled and eaten off the cob, or dried to be used later. When the kernels became too hard to be eaten off the cob, the settlers broke it up in the hominy block. The mortar crushed the hardened kernels that had been shelled by soaking them in lye. The corn was then washed thoroughly in clear water and boiled into mush. If kernels were allowed to mature further, they could be popped, an invention of the American Indian, or ground into cornmeal. The dasher churn, such as the one in the Eicher Cabin, was the simplest and most common type of butter churn. The cream, skimmed from milk, was placed in the churn and allowed to set until it began to collect. This usually only took overnight in the summer, but took about three days setting near the stove in the winter. The actual churning took several hours. The butter was then drained, salted and molded.

The cookstoves of the 1840's were not like the cast-iron stove in the cabin. They were lower and narrower, with two oven doors, one on each side at either end of the oven. This one was used because it was the smallest one available. In the 1840's, a cast-iron stove would have been a great luxury for a Fulton County resident.

Plumbing was about as basic as you could get. Cool spring or well water was brought into the home by the bucketful. The family drank directly from the bucket with a communal dipper, which probably was a reason for the spread of the many diseases suffered by the early settlers. Bathroom facilities were either a wooden outdoor outhouse, or non-existent. Washing was done outdoors by boiling clothes in an iron kettle filled with water and soap. They were then rinsed in hot water.

The only lighting came from candles and grease lamps. Cruse lamps burned grease, but dripped badly and burned dimly. Betty lamps burned grease, but were an improvement over the cruse lamps because they were not as likely to drip. Oil lamps burned whale oil or some other similar fuel, but on the frontier the oil was very costly, if not impossible, to acquire.

The rifle hanging above the window in the Eicher Log Cabin is a percussion lock hunting rifle. The percussion lock replaced the flintlock in the 1830's, but on the frontier it was not uncommon to see a flintlock up until about 1860. This gun is loaded by pouring black powder down the barrel, followed by a bullet wrapped in a cloth patch. Then a metal cap must be placed on the nipple of the mechanism. The hammer hits the cap, exploding it, which ignites the powder that pushes the bullet out the barrel.

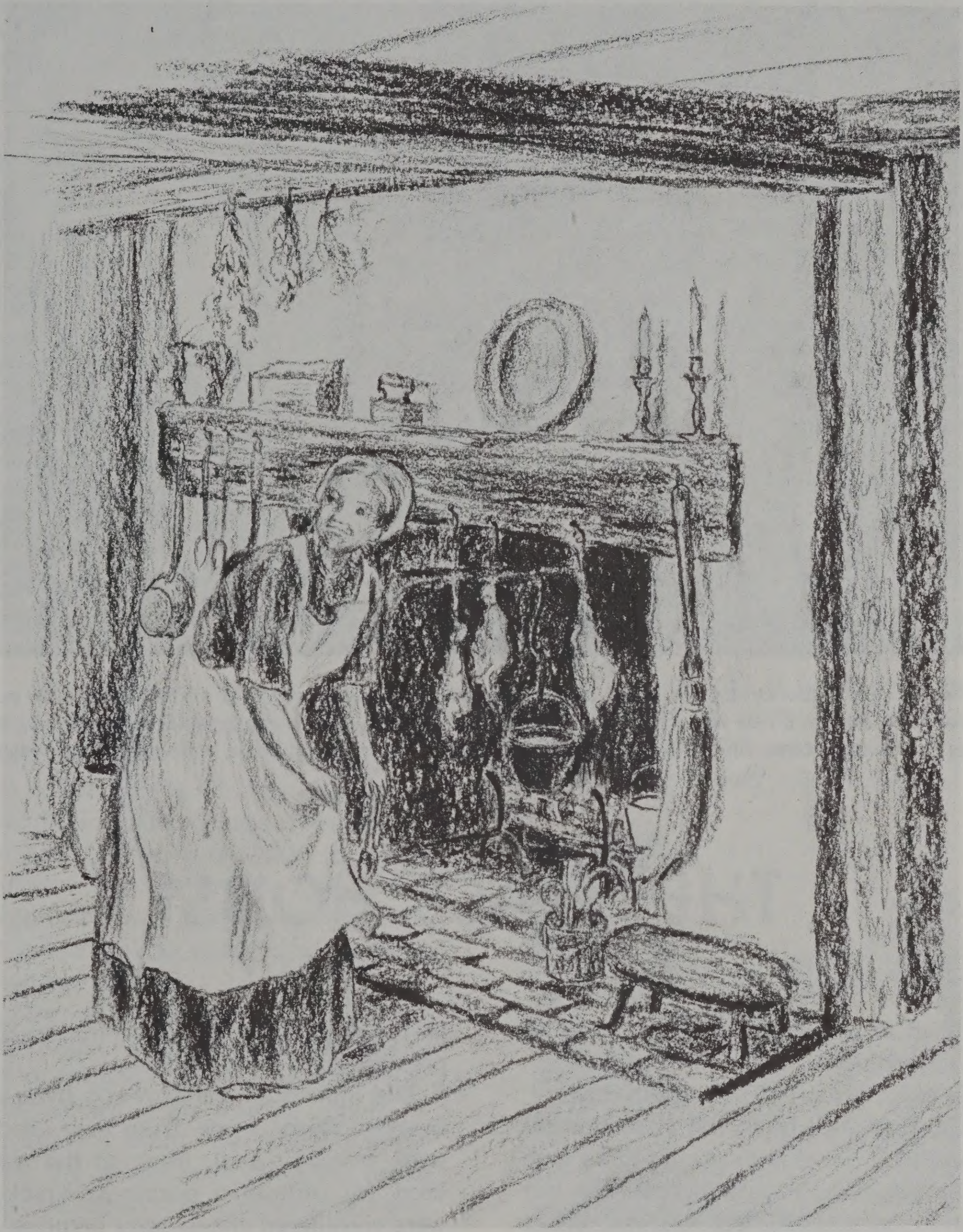
Moving on upstairs, you find the small loft, which, with its sloping ceiling, leaves only enough room for the children's beds. A trundle bed is pushed under the big bed to save space.

In this small cabin built by their own hands, Jacob and Barbara Eicher reared their two children, experiencing their fair share of the struggles of a pioneer couple. Jacob died in 1869 at the age of 82, and Barbara in 1880, also at the age of 82. The house remained unoccupied from 1880 until it was moved to its present site.

The wooden hutch table could be used as a table, as it is displayed in the picture, or could be made into a bench by lifting up on the table top to form the back of a bench. Due to lack of storage space, cooking utensils were hung on pegs on the wall.

UMBLE PIE

Take the humbles of a buck, and boil them, and chop them as small as meat for minced pies, and put to them as much beef suet, eight apples, half a pound of sugar, a pound and a half of currants, a little salt, some mace, cloves, nutmeg, and a little pepper; then mix them together, and put it into a paste; add half a pint of sack, the juice of one lemon and orange, close the pie and when it is baked, serve it up. [13]



TO ROAST PIGEONS

Take a little pepper and salt, a small piece of butter, and some parsley cut small; mix these together, put them into the bellies of your pigeons, tying the neck ends tight; take another string, fasten one end of it to their legs and rumps, and the other to the mantlepiece. Keep them constantly turning round, and baste them with butter. When they are done, take them up, lay them in a dish, and they will swim with gravy.[14]

Glassblower Harry Boyer demonstrates the art of making a glass bowl to museum visitors. The bowl will be put into a warming oven to cool down slowly. Boyer was trained in the art of glassblowing at Bowling Green State University, and studied for 10 weeks under Dominick Labino, Grand Rapids, Ohio, a well-known glassblower, artist, craftsman and researcher.

THE GLASS HOUSE

One of the half dozen or so on-site craftsmen at Sauder's is the glassblower.

Up until the second quarter of the 19th century, "hand" blowing was involved in the making of all glass in this country. Blowing took a lot more lung power than blowing soap bubbles because the hot glass was heavy and viscous. The repeated effect was bad for the blower's heart, and the hot air, inevitably inhaled, was bad for his lungs. A glassblower knew he risked his health and worked no more than nine months of the year, or even only six, to try to preserve his health.

There were many glass factories around this area in the late 1800's. There was a large supply of natural gas to fuel the factory ovens. The use of natural gas increased the volume of glass that could be produced. As much as four tons of glass could be melted in one tank compared to 200 pounds to one ton using wood or coal.

The individual glassblower's oven was usually a beehive shape, made from clay, and was stoked with wood or coal. Most of the glass made was used for utilitarian purposes. Knick-knack items were considered unnecessary luxuries.

Windows had to be made a pane at a time. After the glass was transferred from a pipe to a rod, it was worked into a bowl shape. The bowl was then reheated at high temperatures and spun until the glass became the right thickness. The piece was then laid in sand to cool. A glass cutter would cut the sheet into panes. Glass windows were expensive, and considered a luxury.

Glass is the result of the seemingly miraculous metamorphosis of sand or ground flint, or both, mixed with some kind of alkali or with a metallic oxide like litharge (red lead) plus an alkali. This mixture is called frit. Frit, for the cheapest colonial green bottle glass, was sea sand mixed with pulverized slug from an iron furnace, or alkaline waste that soapboilers had skimmed from their cauldrons.

Window glass had white salt (potash) as its alkali: and flint glass, now merely a term for good glass, had pearl ash and actual powdered flint in it as well as litharge and sand. It made the best hollow ware. Glass took color from metallic oxides added to it: silver plus aluminum made yellow; copper or gold made red; chrome or iron made green; cobalt made blue.

Demonstrations of glassblowing are given periodically at Sauder's and announced over the loud speaker. The glassblower uses tools of the same design as those used for thousands of years. Types of off-hand blown glass made at Sauder's include hollow wares, similar to early American glass circa 1700-1890, ornamental glass such as Christmas decorations and paperweights and custom work such as sets of glasses or domes and shades for lamps. All of the resident glassblower's designs are original.

The following process would be that used in the making of a small glass vase.

West Virginia cullets, pieces of unfinished glass, are heated in the blazing glass furnace. The temperature of the furnaces range from 2,000 to 2,200 degrees. The glassblower gathers the glass on a stainless steel blowpipe with a flange at one end. The pipe must be red-hot at one end so that the glass can stick to the pipe.

The glass is taken out of the oven when it is an orange color and rolled into a cylinder. The working temperature of the glass is from 1,500 to 2,000 degrees. The glassblower forms a small bubble in the glass for a starting point. By taking a small amount of glass, the glassblower can blow using only his cheeks. He blows the glass as if it were bubblegum. Accuracy is provided by adding several small amounts of glass from the glass tank at short intervals.

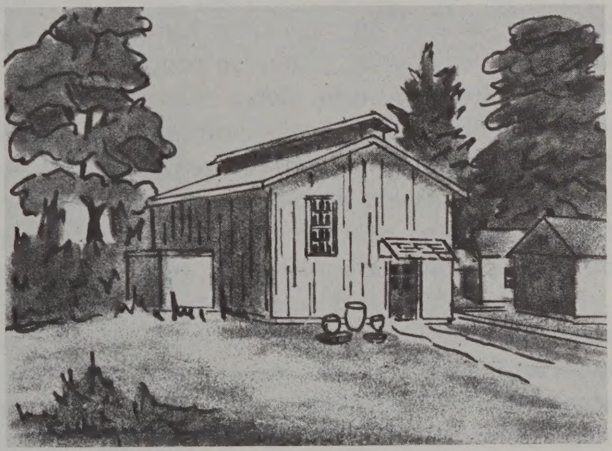
After the first bubble is made, the glass is cooled then put back into the furnace to gather more glass over the top of it. After gathering the glass, the piece is brought to a bench and cooled, using wooden tools and water. The glass is rolled into a ball shape, then blown a second time into a consistent bubble shape. After it cools, the piece is taken back into the glass melt furnace and pieces of glass are attached in various places to form simple decorations called ponts.

The glass is then put back in the furnace to reheat the neck of the vase. When it is very hot, the vase is taken out and the pipe is swung in a pendulum motion to form a cylinder shape. The shape is caused by the centrifical force of the weight and swinging of the glass.

The neck is again reheated, then brought to a bench to work. The glassblower uses a technique called "necking," which puts the glass bubble at a place where it can be cracked off. The base is cracked off and transferred to a rod.

There are two steps and two operations in making each piece of glass. The bottom of the piece is done on a pipe. Then the piece is transferred to a rod to work on the top part. It is reheated and the neck worked to flair it at the top, then slowly closed down. The piece is taken to the "knock off" table, cracked off, and put into an annealing oven.

The ovens are heated to a temperature of 1,000 degrees. When the oven is full of glass, it is turned off, and the temperature comes down one to two degrees per minute. If pieces were not put in the oven, they would shatter at a temperature of 500 to 800 degrees. The next day, the piece is ground on the bottom and signed by the glassblower.



The Glass House, drawn by Charles Winzeler.

BARBARA'S WEAVING SHOP

"All around the mulberry bush,
The monkey chased the weasel,
The monkey stopped to pull up his socks,
Pop goes the weasel."

The young child laughed delightedly at his mother's merry song as she sang quietly at her spinning wheel.

"'Gain, Ma. Pop 'gain," begged the child.

"Nein, little one. It'll be makin' another pop only when the thread be windin' 40 times again."

Ach, so much fur to do she thought, with the beds yet a made and the dishes still a dirtyin'. The work went slowly. Each 40 turns made a knot and there were 20 knots to a skein.

"Come child. It be fur poppin' again."

A guide makes a small rug at the big barn frame loom in Barbara's Weaving Shop.

This above familiar nursery rhyme was used to explain a portion of the weaving process. The thread was put onto a clock wheel to be wound into knots. When the wheel or monkey made 40 revolutions, the weasel popped to tell the woman the knot was finished.

The history of weaving dates back 20,000 years. The oldest spun cloth has been found in India, which is believed to have been the birthplace of spinning and weaving. Primitive people wove shelters from bark and took pieces of animal skins and wove them together to make clothing. Although all different types of looms have been employed, the principle of weaving remains the same - the passing and interlocking of a weft, or horizontal thread, through a stationary warp, or vertical threads.

Home spinning and weaving had nearly faded out by the 1840's except in the undeveloped areas such as Fulton County. Homemade cloth was a necessity until the coming of the railroad, which made bolts of cheap cotton cloth from Eastern mills available. Women not only had to make the clothes, but had to grow the flax and raise the sheep to provide wool for the cloth. The process of making cloth was difficult and took a lot of time, yet most pioneer women mastered the art.

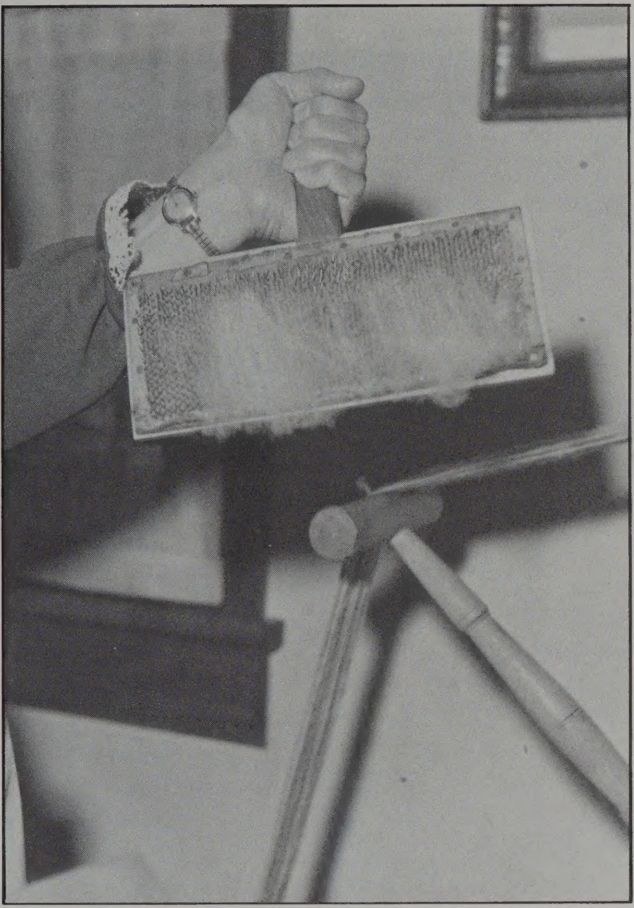
The process of making linen from flax was not simple. After growing the crop, the flax was ripple combed to get rid of the seedpods, then broken to manageable lengths, carded to get the fibers to lie parallel, and spun. For wool, the sheep had to be sheared, the wool teased between the fingers to let the dirt fall out, carded between two combs, then rolled between the palms to make rollags for the spinning wheel. Linsey-woolsey, a combination of linen and wool, was a popular cloth for the early settlers because of the durability supplied by the linen and the warmth supplied by the wool.

Spinning wheels were often brought from the East by early settlers. They were much more common in homes than looms. Most spinning wheels had 126 pieces. There have been some 45 types of wheels made in different counties, but all work with the same kind of flyers. After the women spun the yarn, they dyed it various colors from natural materials, such as onion skins, walnut shucks, and berries.

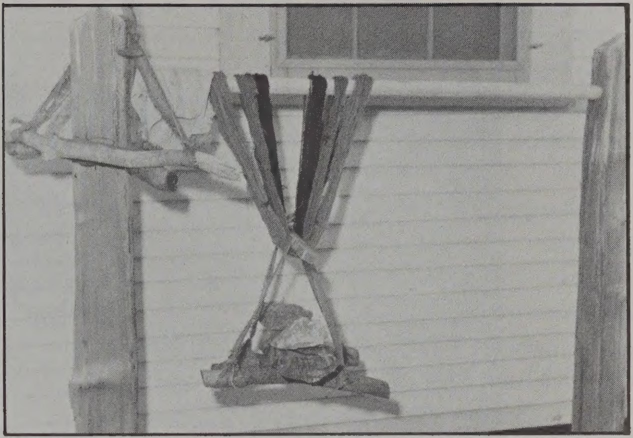
As you enter the weaving shop, you see a barn frame loom which was built in 1862. The large looms were made by carpenters, and wedged together rather than nailed, so they could be taken apart when they were not being used. Each part of the loom had to be exactly square so that it would weave a straight web.

Weavers at Sauder's make rugs and placemats on the loom. Their work is sold in the Elmira Depot. Weavers use wool from Sauder's own sheep for their spinning, and natural dyes are used. Demonstrations of the weaving process are given in the shop.

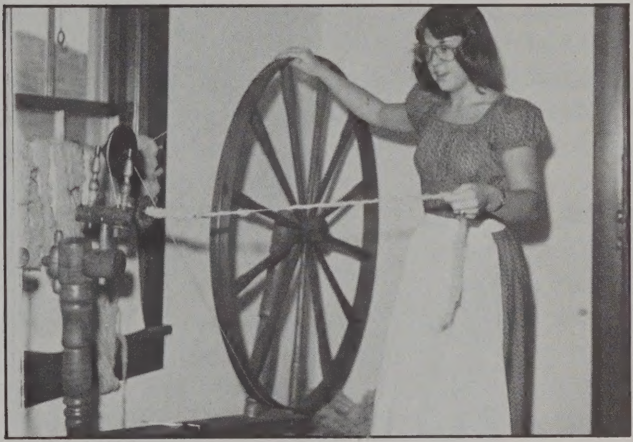
Since most hand spinning was done in the home, shops such as this were rare on the frontier.



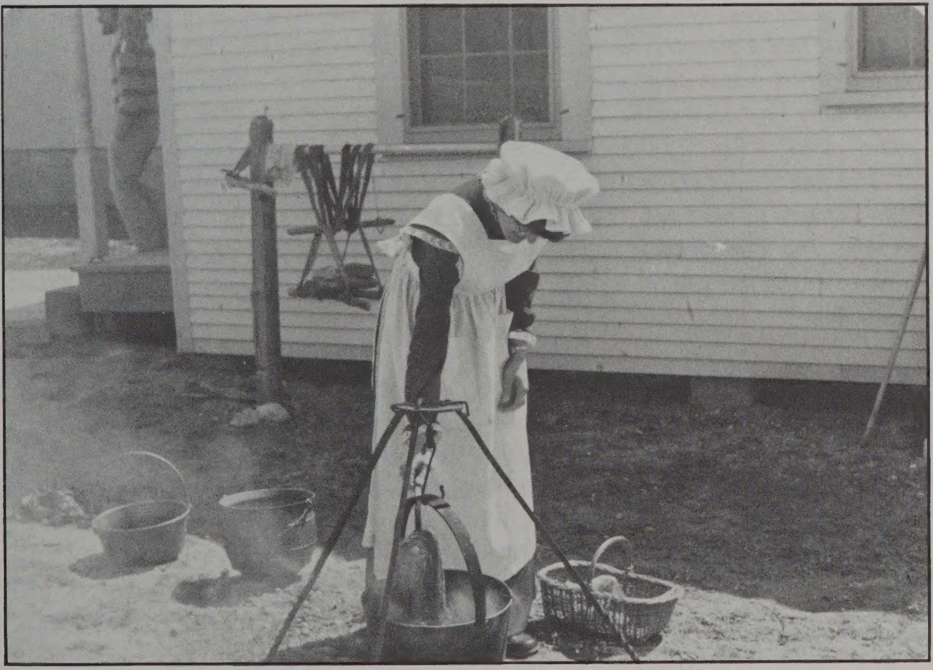
The wool is carded to remove dirt and align the fibers before it is spun.



After the wool has been dyed, it is weighted and hung to dry.

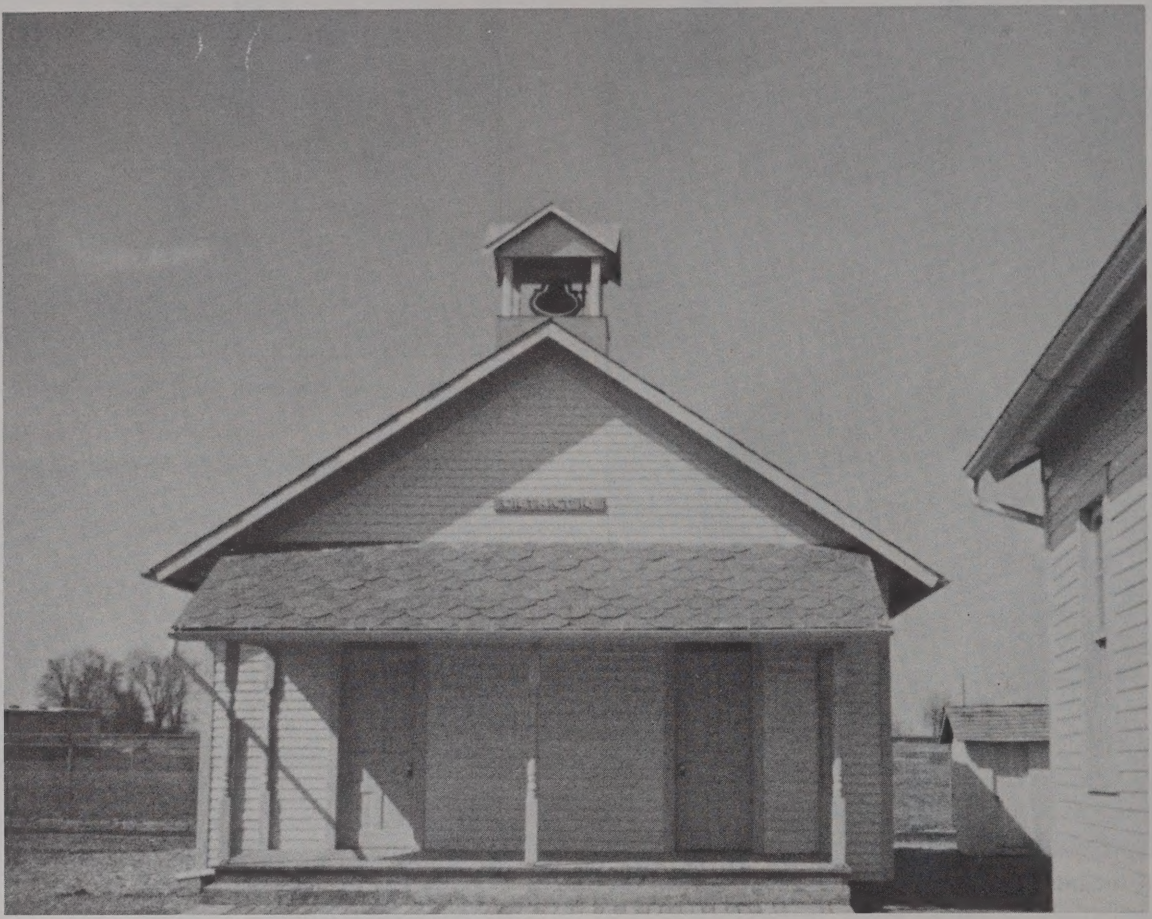


At this high wheel loom, a pioneer woman could walk the equivalent of 15-20 miles a day, spinning her wool into yarn.



A museum guide stirs wool that has been sheared from Sauder sheep and spun into yarn in the Weaving Shop. She is dying the wool with onion skins which turns it a tan color. Other natural dyes are walnut for dark brown, Queen Anne's lace for light gold, burdock for gold, and coffee beans for light brown.

DISTRICT 16 SCHOOLHOUSE

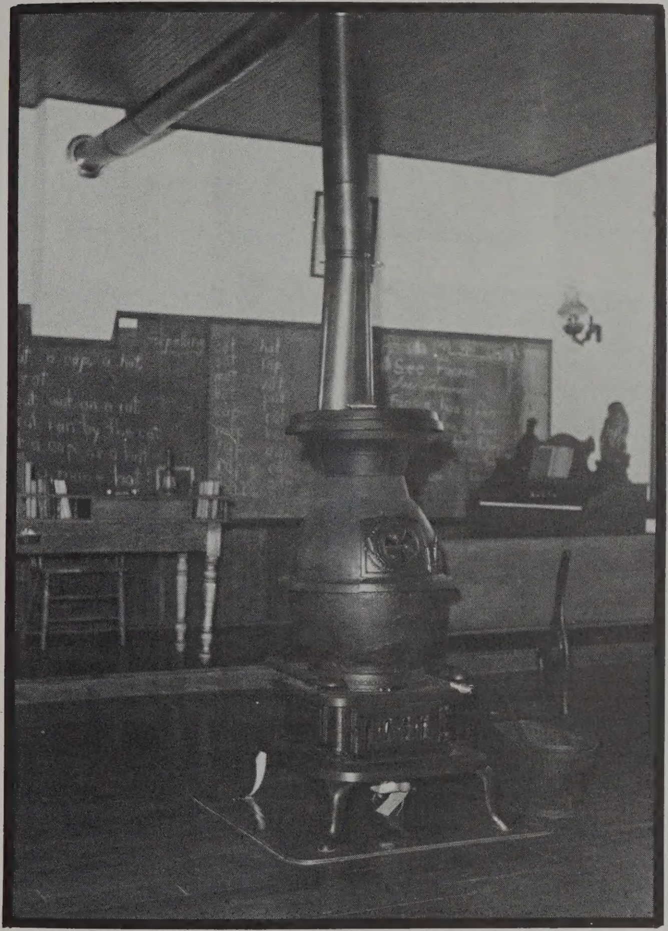


Children, ranging in age from six to 21, gathered in front of the small, wood frame schoolhouse on a cold blustery day in the winter of 1892. A few of the older boys made a circle in a clear patch of snow for a sprightly game of Fox and Geese. The boys divided the circle into a pie, making tracks with their shuffling feet. The children, bundled in their woolen scarves and mittens, took their places on the lines to begin the game. The school teacher, her hair pinned back in a severe bun, pulled her long skirts out of the snow as she circled around the children, tapping each one on the head, saying "Goose, goose, goose, – Fox." The children scurried every which way, falling and tumbling in the powdery snow in an attempt to escape the fox and stay within the lines. The older children obligingly slowed their pace to give the younger children a chance to tag them. The lively game continued until the teacher returned to the schoolhouse and pulled the bell rope. The loud clanging bell signaled the children back into the classroom, the boys entering the school through a door on the left and the girls through a door on the right. Outdoor clothing was hung immediately inside each respective door.

The students took their seats, drawing as close as possible to the crackling pot-bellied stove that dominated the center of the schoolroom. Students were forced to change sides frequently so that they would not burn themselves from the intense heat thrown off from the glowing red-hot stove. The teacher walked to the blackboard and began reciting the day's memory verse to the children, "Count that day lost, whose low descending sun, finds from thy hands, no worthy action done."

This scene may have been a common occurrence at a school such as the one located at Sauder's Museum. This schoolhouse, named District 16 in honor of the local brick schoolhouse that Erie Sauder attended, was built in 1890. It was originally located north of Wauseon near the Michigan border. This is one of the few wood frame schoolhouses left in Fulton County. Most buildings of the period were brick.

Schools were required to be in operation for 24 weeks or 120 days a year. Enrollment was open to all people between the ages of six and 21. All eight grades were together in the same classroom. Often the lower grades would listen in on the upper grades recitation, thus the children learned through listening. While one grade had a class, the other pupils studied. Most of the students' figuring was done on slates with a slate pencil. The McGuffy Reader was one of the most popular school books of that time. As during the days of the log schools, children still walked to school, carried their home packed lunches, and saw a mixture of education and religion in their daily lessons.



The black pot-bellied stove in the District 16 Schoolhouse was a welcome sight to children who walked many cold miles to school in the winter. The only problem with the stove was that you fried one side of yourself, while the other was still freezing.

Also dating back from the days of the log schoolhouse was the difference in the pay scale for men and women. The average monthly wages for primary school teachers in the 1890's was $37 for men and $26 for women. The average monthly wages for high school teachers was $61 for men and $44 for women.

Teachers were held responsible for the efficient discharge of duty properly attached to the office of teacher, including the oversight and preservation of school buildings, grounds, furniture, apparatus and other school property. Although such labors as sawing wood, making fires, and sweeping floors in the schoolhouse were not considered teacher's duties, they were performed by many teachers on a voluntary basis.

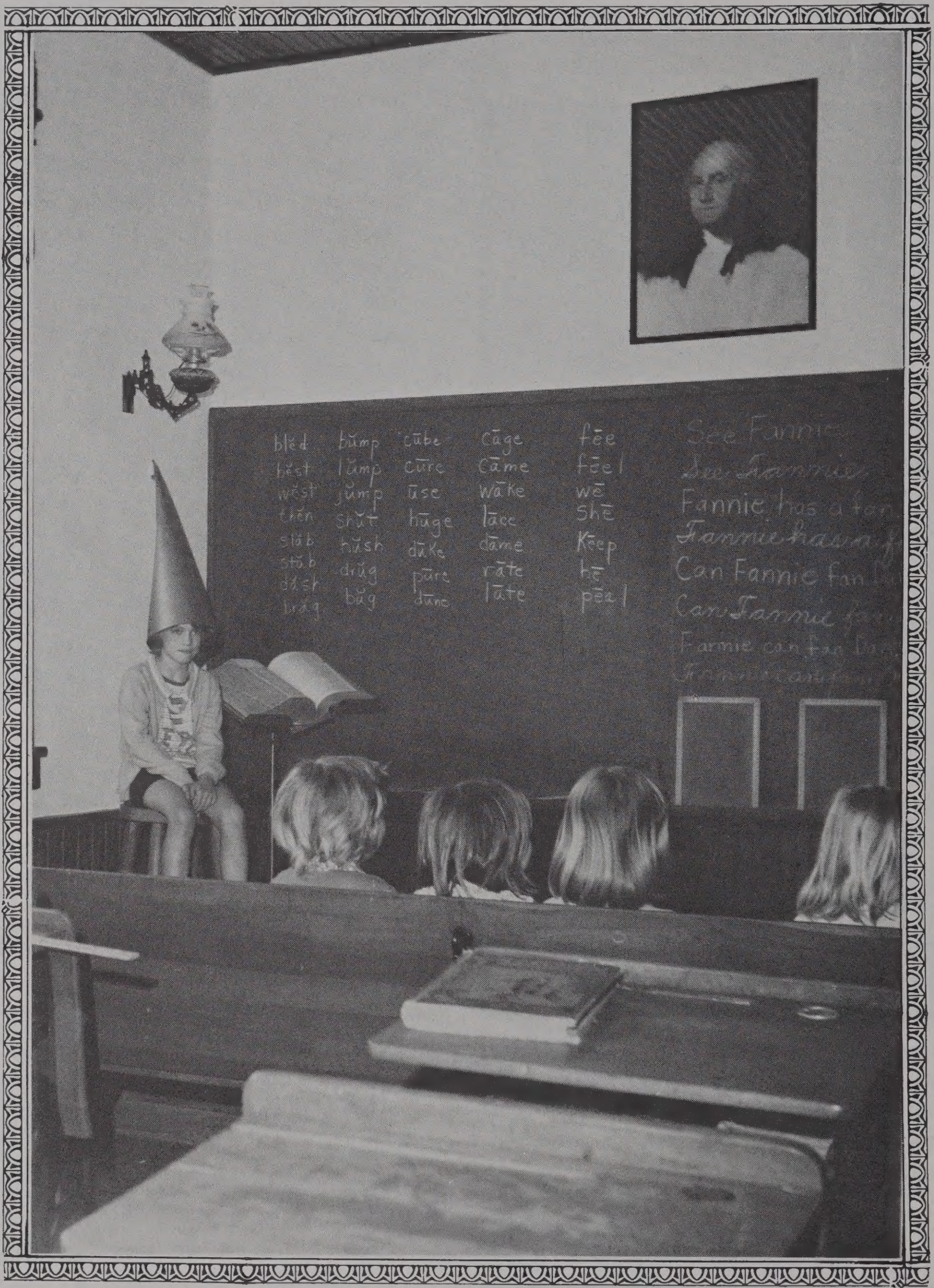
Community standards for teachers' behavior were similar to those of preachers, and the slightest infraction of the severe rules would bring instant dismissal. Women were required to wear nondescript, form concealing clothing and would never be seen out after dark by themselves. Although male teachers were encouraged to marry, female teachers were not allowed to marry. This situation remained the same until the 1930's when teachers were in short supply and the stringent rules were relaxed. Despite the severe restrictions on women, they outnumbered men in the profession. It was one of the few jobs open to women at that time.

A college education was not required for teachers of that period. When a student finished eighth grade, he or she could take an exam. If they passed, they could teach, although most went on to a four year "normal" school. Many of the local teachers attended the Normal School located in Fayette.

Although present day teachers may have the impression that the problem of use of alcohol, tobacco and narcotics among students is a new one, teachers of the 1890's would differ with them. Effective January 1, 1890, every teacher had to take an examination on the effects of alcohol, tobacco and narcotics. Instruction on these effects had to be added to the curriculum. Failure or refusal by a teacher to give instruction on the effects of the drugs could be considered grounds for dismissal.

In 1887, Fulton County had 117 primary schools and two high schools with 5,660 pupils enrolled. To draw a comparison between a school district of today and one of the late 1800's, consider the Archbold district in 1887. They received $2,100.23 in tax money and spent $1,688.01. The local tax levy was seven mills. The district had one building containing four classrooms. It employed four teachers; two men at $43 a month and two women at $30 a month. The superintendent received $495 for the school year.

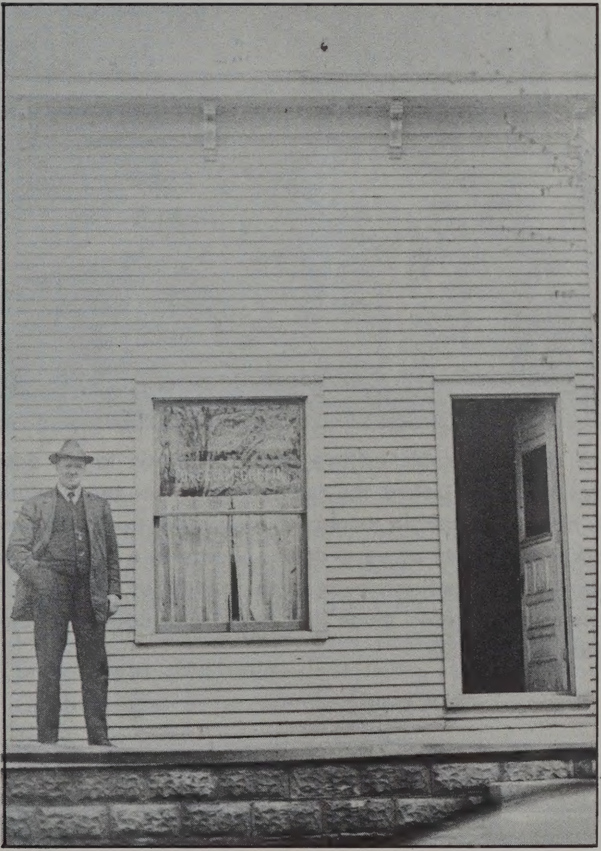
Children who visit the District 16 schoolhouse on the museum grounds may join in a version of an 1890's class, conducted by a museum guide. Retired school teachers from the area serve as volunteer guides.



Several children visiting the District 16 Schoolhouse get into the spirit of things, with one little girl gamely donning the dunce hat to give the others an idea of how punishment was meted out "in the good old days."

DR. MCGUFFIN'S OFFICE

> *"The regimen I adopt shall be for the benefit of my patients according to my ability and judgment, and not for their hurt or for any wrong. I will give no deadly drug to any, though it be asked of me, nor will I counsel such, and especially I will not aid a woman to procure abortion. Whatsoever house I enter, there will I go for the benefit of the sick, refraining from all wrongdoing or corruption, and especially from any act of seduction, of male or female, of bond or free. Whatsoever things I see or hear concerning the life of men, in my attendance on the sick or even apart therefrom, which ought not be noised abroad, I will keep silence theron, which counting such things to be as sacred secrets."*
>
> *The Hippocratic Oath*



Dr. George McGuffin stands in front of his office in Pettisville.

Far removed from the new, fancy doctors' offices, overflowing with modern medical devices, is Dr. George McGuffin's simple two room office. The sparkling white frame house was moved from Pettisville to the museum grounds.

Doctoring in the early 1900's was no easy task. At the beginning of the century, the country doctor functioned largely alone. He stored essential medical knowledge in his head and virtually his entire pharmacy in his worn black bag. His practice was conducted either in his office or in the patients' homes. Hospitals were used only by the very poor.

Dr. McGuffin can stand as an example of a typical American country doctor of the early part of this century. He was sincere; he was honest; he practiced to the best of his ability; he was as concerned about his patients and their progress as if they belonged to his own family; he suffered when they did. They were not just cases; they were friends. At least 75 percent of the babies born in the area in the first quarter century or so were ushered into the world by Dr. McGuffin. People admired and trusted him.

Dr. McGuffin was noted for his earnestness. His face, as well as his voice, reflected it. However, he was not without a sense of humor and frequently expressed it in pithy sayings. When he was a bit doubtful of something someone had said he often responded, "When you say that, spit!"

The doctor was not interested in medicine alone. He served as the superintendent of the Pettisville Union Sunday School for 34 years. His early religious training had a lasting effect upon him. Every Sunday morning he asked for a show of Bibles brought to the Sunday School. He counted them aloud and then reminded the negligent that if they forgot their school text books, they would be sent home to get them.

"Remember — the Bible is the textbook here. Bring your textbook to Sunday School." His prayers were earnest and lengthy. They were so sincere that, as he prayed, the tears would often roll down his cheeks. He was gratified that "God never takes a holiday!" [15]

Dr. McGuffin came to the area from London, Ontario. His family was deeply religious, allowing no work to be done on Sundays, from preparing food to polishing shoes.

He attended medical school in London, Ontario, where he became engaged to a young girl named Minnie Piercy. McGuffin did his internship work in Nova Scotia. After his internship, McGuffin came to the States because his fiancee refused to go to the "God-forsaken place" of Nova Scotia.

McGuffin's original destination was Butler, Indiana, but fortunately for the community, he ran out of money for his railroad fare and was stranded around Wauseon.

He and a friend walked to Pettisville where the stationmaster, John Stouler, told him they were in great need of a doctor. McGuffin decided to take up the challenge and moved to Pettisville with his wife in 1901. He built his office in 1911, next to his home, and practiced there until 1943. It was the last country doctor's office in use in this area.

The building at Sauder's looks almost the same as it did then, except there are few of the original furnishings inside and it has no basement.

The exterior has not been changed. It has a flat concrete porch about six feet deep across the entire front, which has two or three steps up to it.

A basement at the original site, where he did his pharmaceutical work, had a cold water faucet. If the doctor needed hot water, Mrs. McGuffin brought it to the office from the house in a teakettle. His wife was the doctor's only assistant throughout the long years of his practice.

Stepping in the door from the porch, you see the small waiting room, which housed Dr. McGuffin's medical library, high backed wooden chairs and a fainting couch.

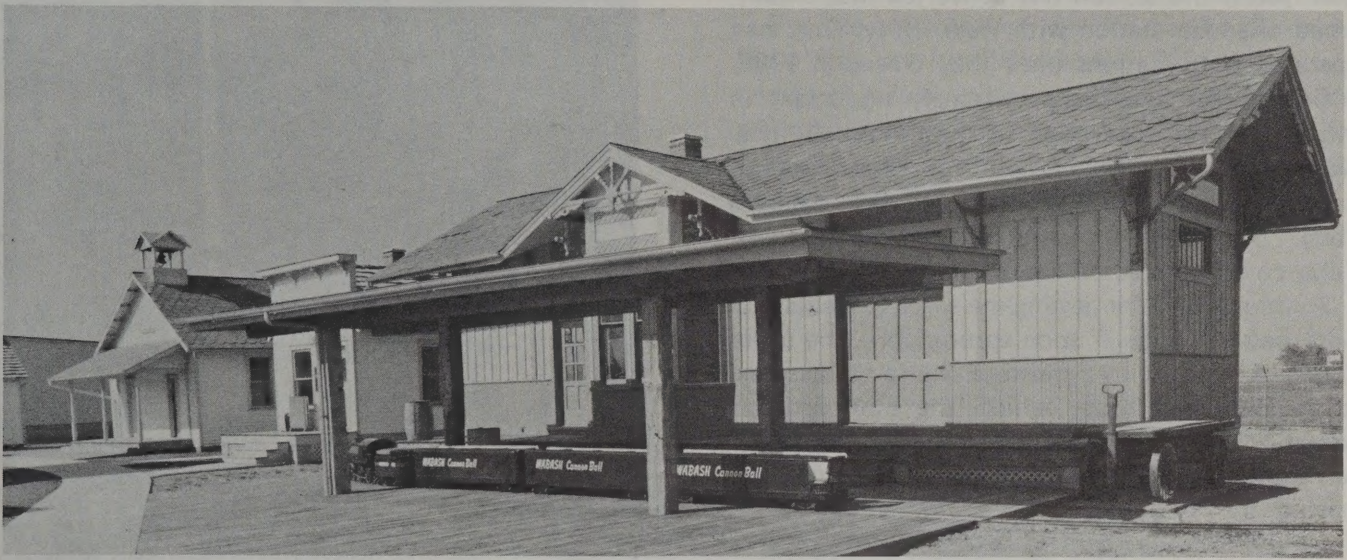
Going on a little further, you step into the examining and operating room, with eye charts and pictures lining the walls. Equipment, wooden splints, and medicines clutter the shelves. There is even a hand cranked centrifuger for separating blood.

A lamp with an expanding arm was pulled out to light the operating table during operations. The building was originally lit by gas lights.

The small building does indeed provide us with a glimpse of the way medicine was practiced in the past.

A visit to Dr. McGuffin's Office is a visit to the past, when medicine lacked the technology it has today. What the doctors lacked in machines, they made up for in hard work, traveling to all parts of the county in a horse drawn buggy to visit patients even in the middle of the night. A museum guide looks much like an old time country doctor would have looked.

ELMIRA DEPOT



The stationmaster sat quietly compiling his records when his thoughts were interrupted by the staccato clicking of the sounder. A thin tobacco can on the machine increased the volume.

"Train 411 coming into Elmira at 1:30," clicked the machine in Morse code.

The stationmaster stuck his head into the waiting room, lined with wooden benches, and yelled "Joe, your train be comin' in a half hour. I'll be out back gettin' some corn ready to load 'er up."

"Thanks, Sam. See yuh in a couple weeks."

This informal scene, typical of the early railroad days, exists now only in memories of those old enough to have lived when the railroads were still in their heyday. Affordable automobiles, trucks and faster, more convenient planes have taken the place of this country's early workhorse.

The first railroad in Fulton County was the Southern Michigan and Northern Indiana Railroad Company, which later took the name of the Lake Shore and Michigan Southern, the New York Central, the Penn Central and now Conrail. The track ran from Toledo to Elkhart.

The first trains in the county traveled at a speed of about 15 miles per hour. Some people believed that the human body could not stand such speeds. The huge black steam engines, chugging their great clouds of smoke into the air as they made their way through the small towns and villages, amazed the unsophisticated country people.

A team of engineers came into Fulton County in 1852 to survey the territory for the Southern Michigan and Northern Indiana Railroad Company. The land was purchased for $16 an acre. The railroad reached Delta in 1854.

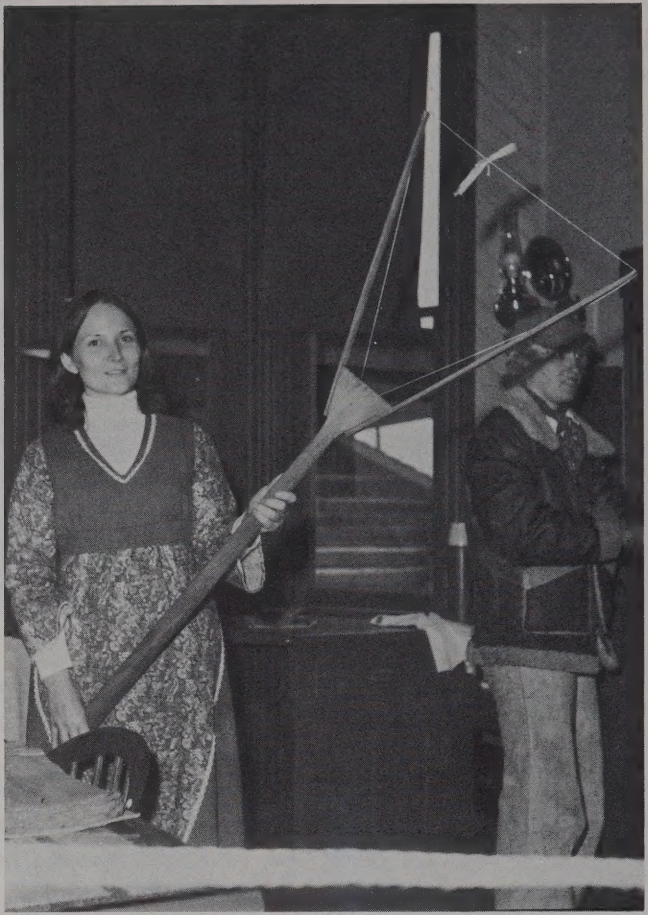
The first passenger train had only three cars; a woodburning engine, a car for hauling wood and water, and one passenger coach. With the coming of the railroad, settlers came rapidly. By 1855, the track had proceeded west of Wauseon and on toward the Archbold area.

The railroad brought many changes to the Ohio frontier. Farmers now had a ready market for their produce in the East. In exchange, manufactured goods were shipped to the state in quantity, bringing prices down to an affordable level. Pioneers could now purchase items they had not been able to bring with them.

The Elmira Station was built on the Wabash Railroad in 1901. It was operated as a daylight station only. The small, gray three-roomed structure was purely a one-man show. The station operator served as telegrapher, freight agent and ticket taker. Most of the business at Elmira Depot involved the handling of feed, grain and coal shipments for the Elmira Feed and Grain Company. In later years, the station was converted into a combined one-man station with West Unity. One man operated both stations until they closed in 1965.

Communications were extremely important in insuring smooth operation of the trains. The telegraph was the most common tool. Elmira Station had two hand keys and one speed key, called a "bug." The messages were received on sounders. Tobacco cans increased the resonance.

A unique way for getting messages to trains that were passing through soon sprung up — the order hoops. A string with a message would be attached to a Y-shaped hoop, which the stationmaster would hold. As the train went through, the engineer would scoop up the string with the message, leaving the stationmaster with the hoop. Sometimes the messages were quite important, but more often they were simply requests for a good place to eat in the next town.



Train order hoops, such as this one held up by an Elmira guide, were used to pass messages to engineers and conductors. The message was tied on the string, threaded through the hoop, then scooped up by the engineer on a passing train.

The old freight room at the Elmira Depot now houses homemade gifts made by people from all around the area. You can find everything imaginable in the shop, from decorated egg shells to intricate quilts.

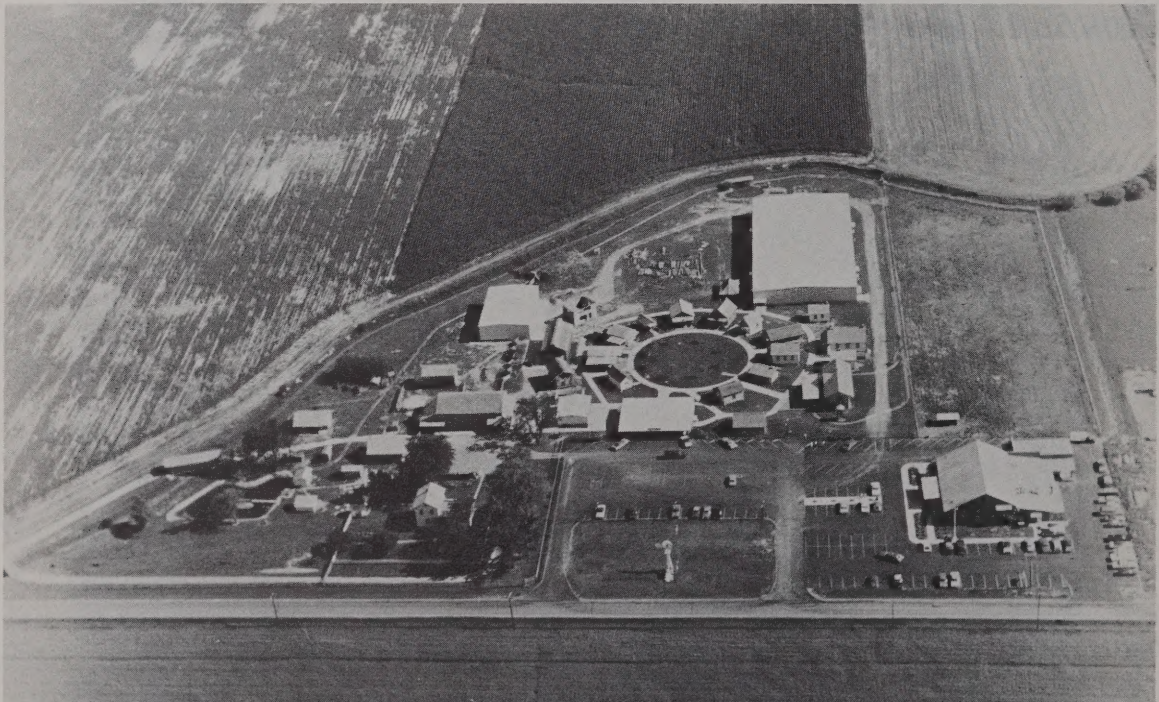
Flags were used in the daytime for signaling. The white flag was used for usual signals, the red for emergency stops. At night, the signal lanterns were lit continuously. Clear glass was for usual signals; green was for proceed signals; red for emergency stops.

The former freight room of the Elmira Station is now a gift shop featuring a multitude of hand-made items, from decorated eggs to furniture.

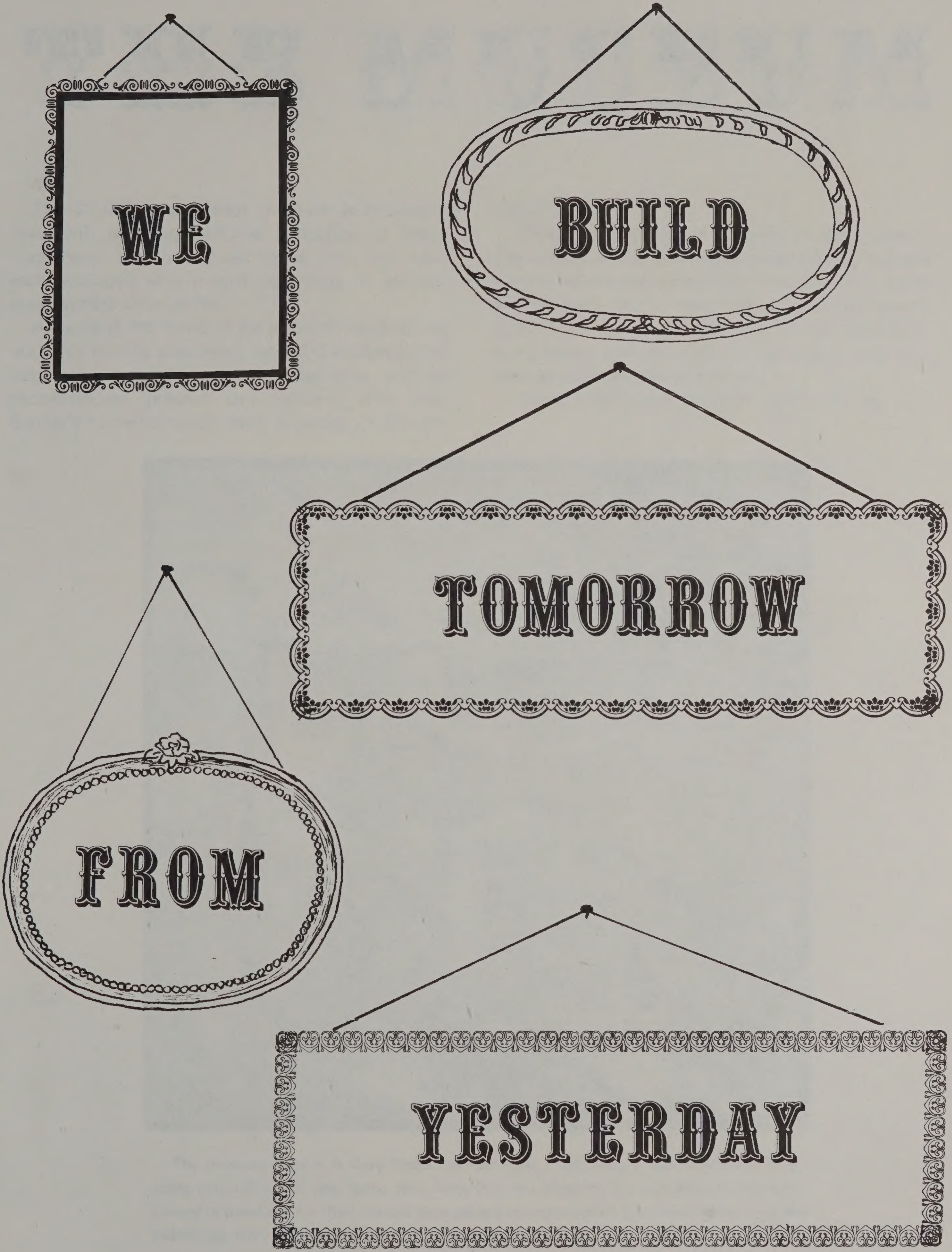
For the adventurous, tickets may be purchased for a ride on the Wabash No. 619, a 1/8 scale replica of a famous Wabash train. Announcements are made before the departure of each ride. The train goes around the village, through a tunnel, into the farmyard, then back to the Depot.

"All aboard the Wabash Cannonball," yells the engineer as he begins the trip around the museum grounds.

To give an idea of what some of the buildings on the village green looked like before completion is this picture of a 1850's or 1860's log cabin that will be turned into a printing shop. The building, once a home, was located on the Chauncey Stuckey farm, about two miles from the museum site.



An aerial view of Sauder Museum, Farm and Craft Village.


WE
BUILD
TOMORROW
FROM
YESTERDAY

THE MUSEUM

The 22,000 square foot museum is brimming over with an almost endless collection of tools, machinery, and household items from the past, each equipped with a card explaining its use and approximate time period.

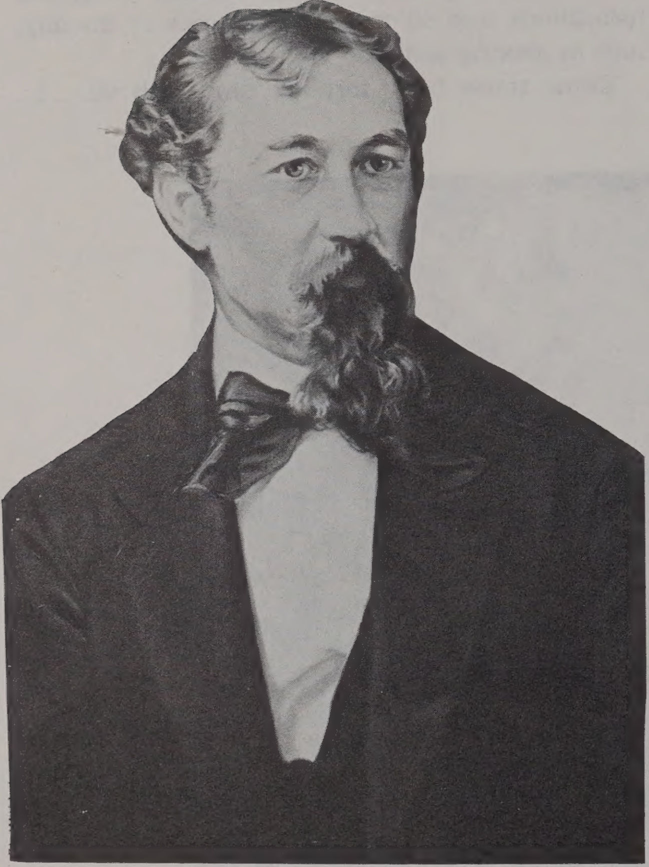
An area at the front of the museum has been set aside for booths displaying tools and equipment of important early craftsmen of the area, and to accommodate present day artisans who visit Sauder's to demonstrate their expertise in the old-time crafts.

There's something for everyone in the museum. Take a look at the farm implements used by farmers who knew the meaning of the "sweat curse." Some of the early model cars and engines are housed here. There are tools, Indian artifacts, household furnishings, and some of the luxuries of the day, such as phonographs and radios.

Come travel back through time with us. . . .

The museum curator is Gary Frazier of Pettisville, Ohio. Gary is kept constantly busy, doing research on all new items that come into the museum. He sees that all pieces are housed in buildings for their correct time period and catalogs all the pieces in the museum and village. Gary also teaches school in Pettisville.

Doctors Andrew Murbach and Eugene Harrison booth



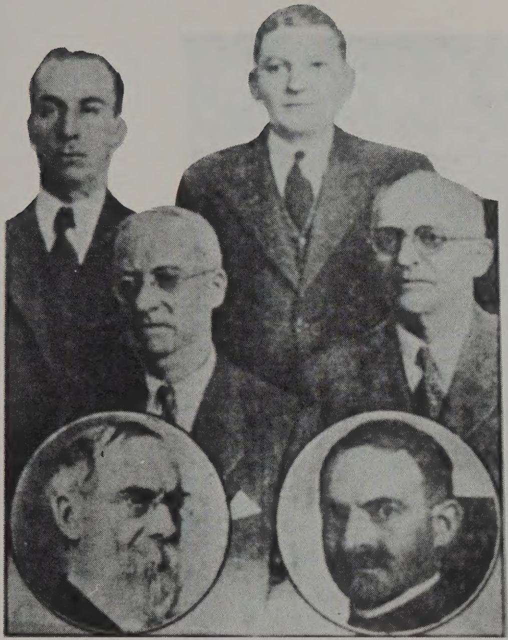
Dr. Andrew Murbach

Andrew Murbach was born in Gaechigen, Switzerland, on December 15, 1838. He came to the United States at the age of 16 and located in Toledo. After studying medicine with Dr. M.G. Schnetzler at Elmira, he entered Starling Medical College, Columbus, Ohio, graduating in 1864. The same year, he located in Archbold.

Dr. Murbach was a member of St. John's German Reformed Church. He and his wife had three children, Clarence, Edwin, who joined him in practice in 1896, and Mrs. J.V. Fauster.

Eugene Beauharries Harrison was born in Dover, England, in 1831. He came to America at the age of 12. His father first practiced medicine in New York, and then moved to a large English Colony near Newark, Ohio. He studied medicine and surgery under his father. He continued his studies at Cincinnati Medical College, Pennsylvania. In 1857, he came to Napoleon to study and practice with Dr. David McCann.

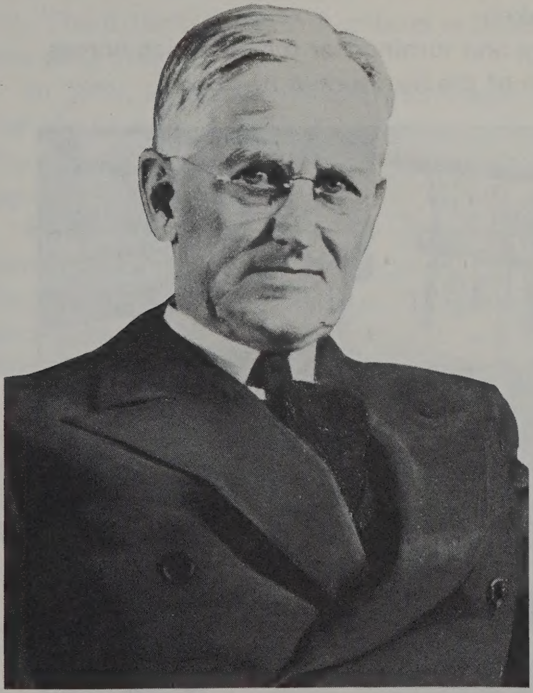
In 1859, he married Dr. McCann's daughter, Mary Elizabeth. They had five children, two daughters and three sons. The three sons, Charles Meigs, Frank Mathew, and Arthur McCann, all became doctors.



The Harrison family served the community of Napoleon, Ohio, as doctors since before the Civil War. Pictured from the top, left to right, are J. Julian Harrison 1902-1976; Arthur Harrison 1908-1968; Charles Harrison 1867-1944; Frank Harrison 1870-1934; Eugene B. Harrison 1831-1906; and Arthur Harrison 1874-1924.

Peter Barkel

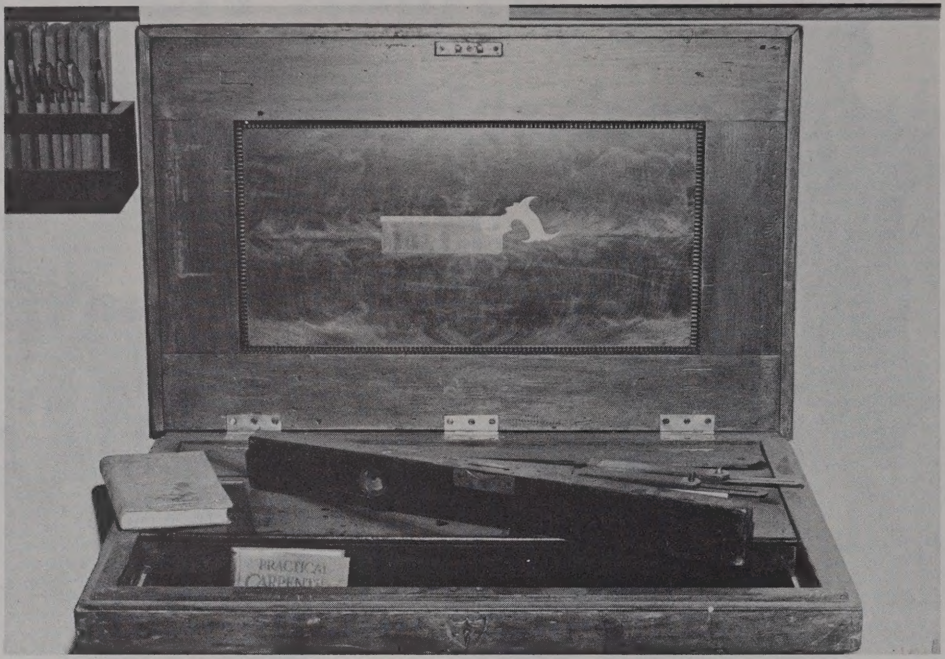
Dr. Clarence Murbach



Dr. Ed Murbach

Dr. Edwin Murbach, still practicing in 1977.

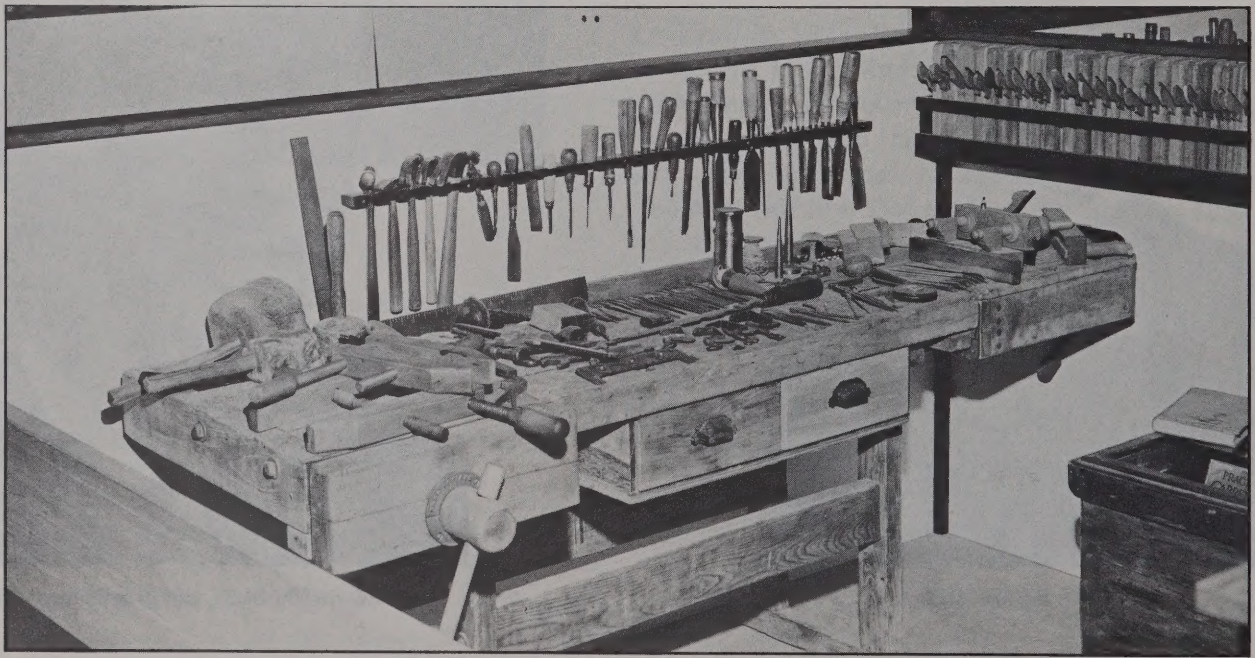
William H. Brooks booth



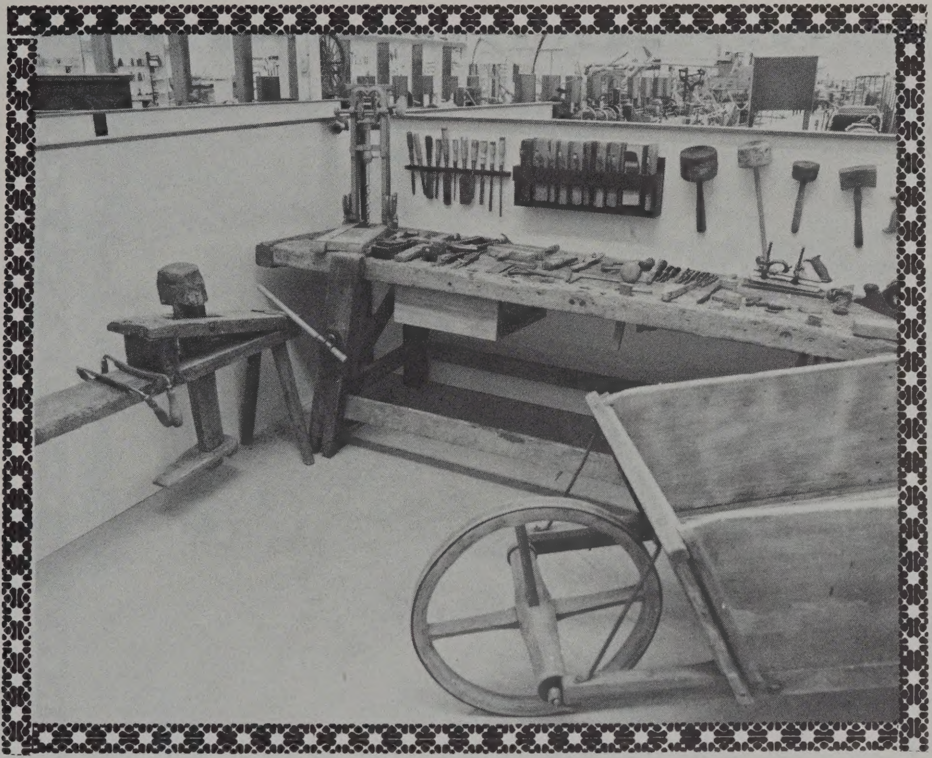
William Brooks was an excellent cabinet maker and finish carpenter. In this exhibit you see many of his tools and his attractive, handmade tool chest.

William Brooks was born in Oxford, England, on August 25, 1836. He became a sailor on the English Channel, but soon found that occupation not to his liking. He immigrated to the United States, settling in New York, where he learned the trade of cabinet maker. Brooks served in the 115th New York infantry from 1862 to the close of the Civil War. In 1869, he married and moved his wife to the Midwest, where he set up shop as a cabinet maker.

Besides making beautiful furniture, he also made mouldings and turnings for the Victorian homes of the time. He personally built his own house and made most of the furniture in it.



George Britsch booth



Hans George Britsch was born in Buttenhordt, Switzerland, on January 26, 1854. He came to the United States with his parents in 1865 at the age of 11. The Britschs came to Archbold in December of the same year.

In 1869, at the age of 15, Britsch began working for his brother, a carpenter. He was permitted to lay out the beam framework of his first barn at the age of 19.

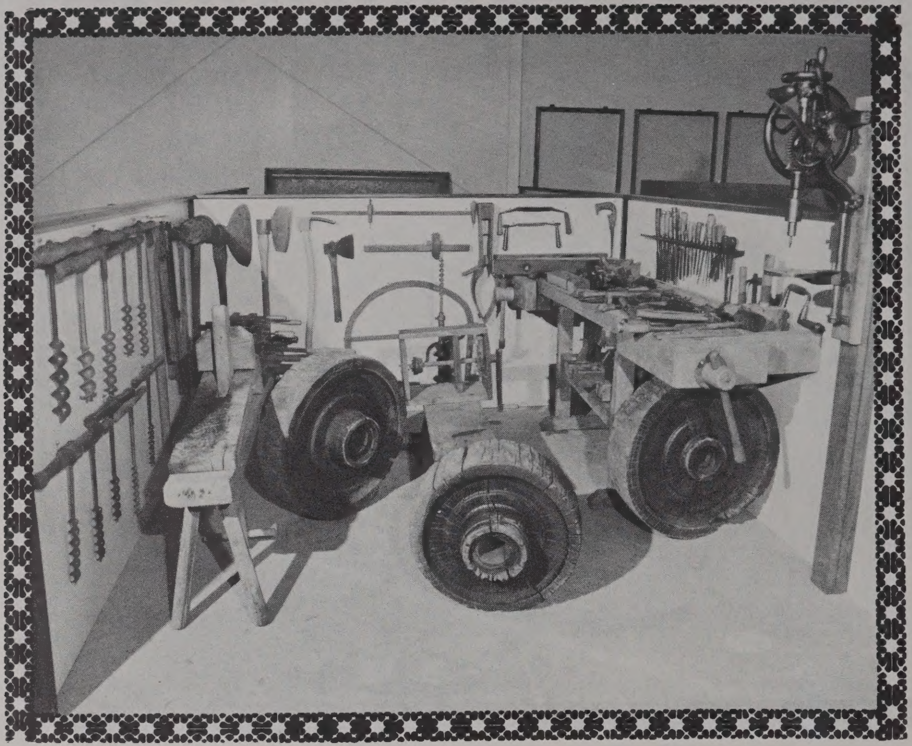
From 1877 to 1899, Britsch worked as an independent carpenter, building barns and framing houses in the Archbold area. The barn on the homestead at the museum grounds was built by Britsch.

From 1899 until he retired in 1921, he was the head of the planning department of the Gotshall Brothers' sawmill. He also held several public offices in German Township and the village of Archbold, including village mayor. He died in 1942 at the age of 88.

This exhibit displays many of the tools used by George Britsch.

George Britsch

Daniel Sauder booth

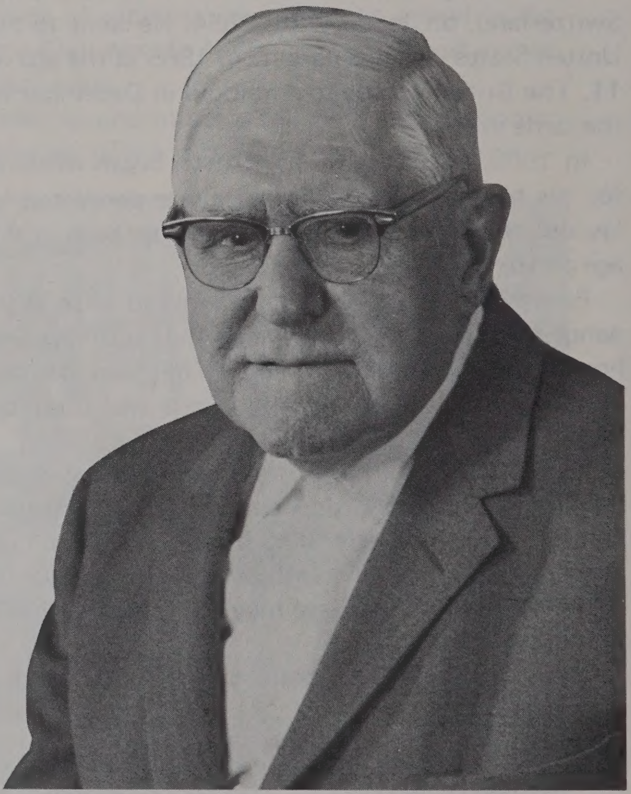


Daniel Sauder, Erie's grandfather, owned and operated a woodworking shop where he turned out many necessary items for the people of the area. Among the most important items were the wide wagon wheels cut from solid log sections. These wheels were valuable because they provided extra support for heavy loads in the soft, swampy fields. The wheels were turned on a horse-powered lathe.

Sauder produced many turnip kraut cutters, like the one in the center of the exhibit. He also made whatever items his customers requested.

He, like many other skilled craftsmen of the day, made many of his own tools as he needed them. The two twist drill bits displayed in the booth are examples of the tools he made.

Sauder stopped making log wheels in 1908, when wagon manufacturers introduced wide iron wheels, which held their shape with wear, better than the log sections. On the left wall are the "turning tools." These tools were designed to cut into a turned piece to a measured width and depth. The ones on display are permanently set. Others were made to be adjustable.



Daniel Sauder

August Fraas booth

August Fraas was born in 1851 in Weisdrorf, Bavaria. In 1867, at the age of 16, he came alone to the United States. He learned the trade of tinner in Chicago.

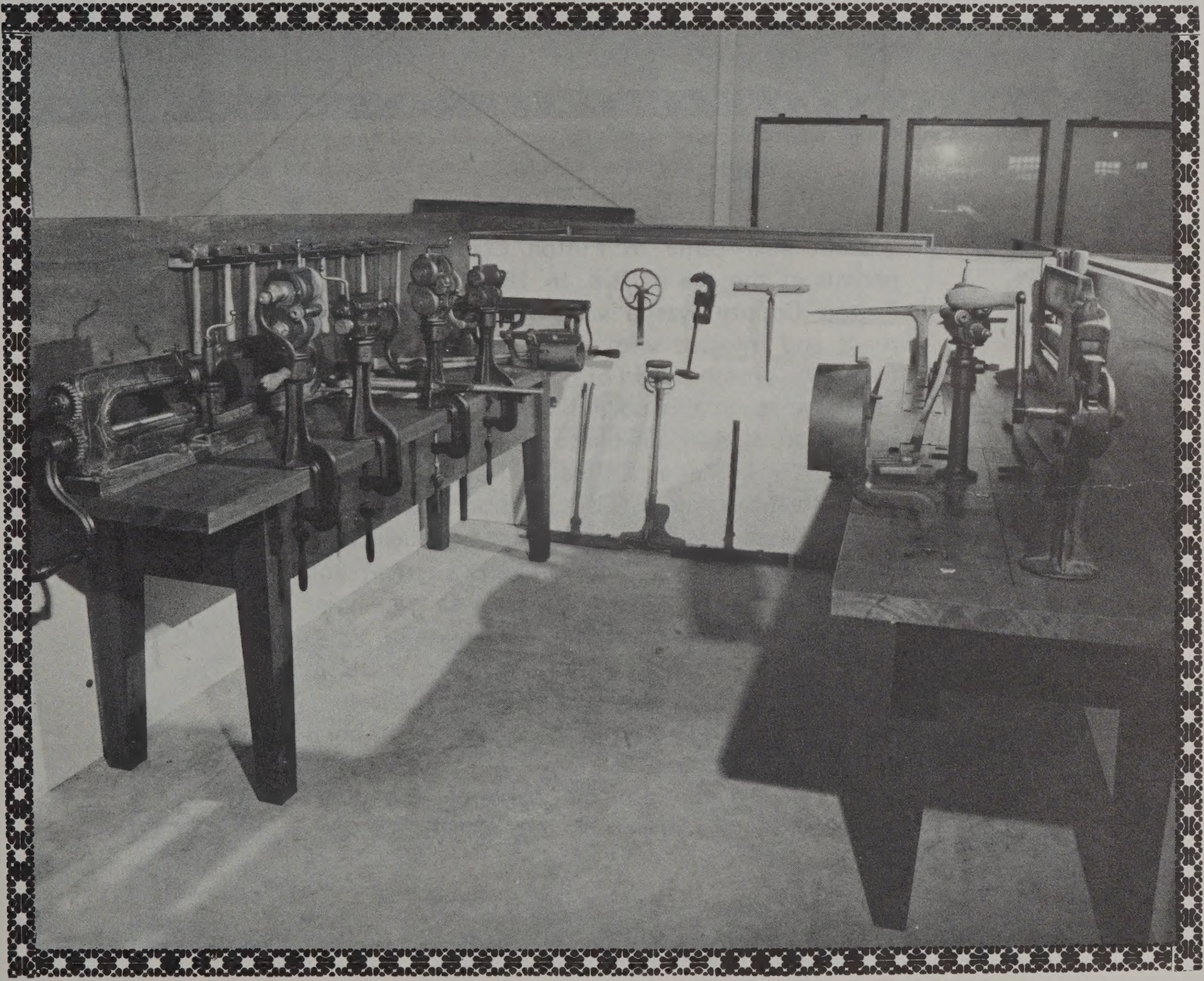
Fraas moved to Archbold in the 1870's and established a tinsmith shop on Defiance Street. The tinners' stock items were generally cheaper forms of articles that were made of better material.

In this exhibit are displayed many of the tools used by August Fraas and his sons in their business.

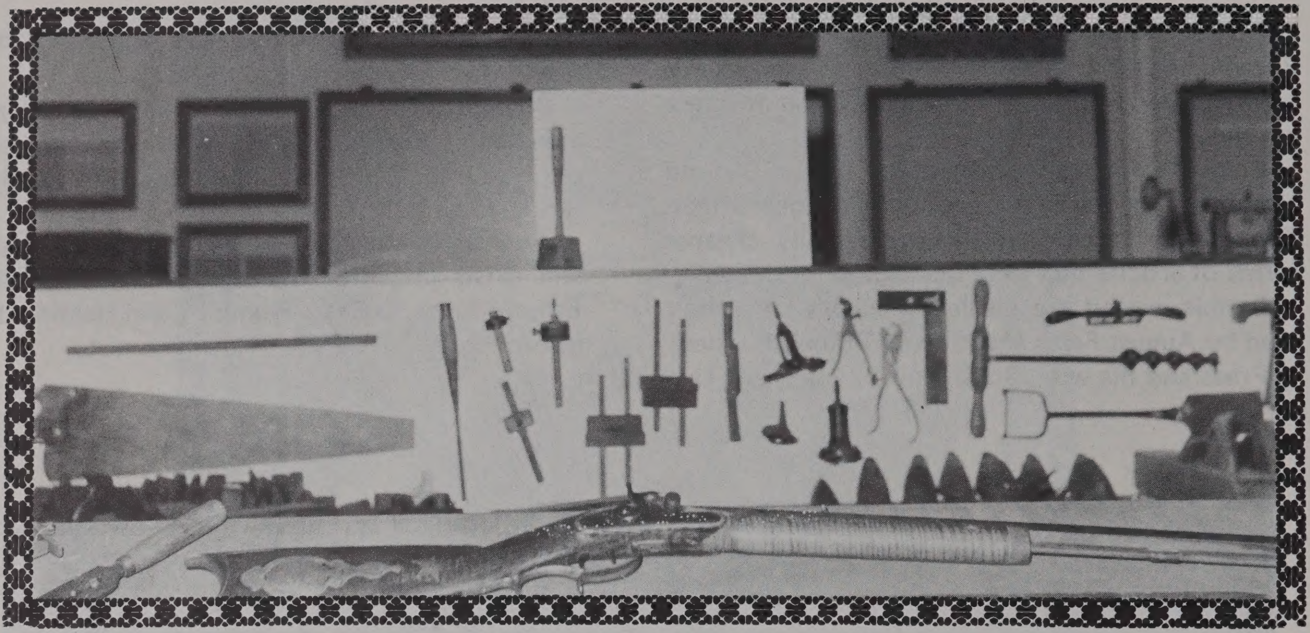
Fraas and his wife, Sofie, had 12 children. Two of the boys, Luther and Henry, joined him in his business.

Fraas served the Archbold community as a member of the City Council, and as a member of the Fire Department for 25 years, 10 of which he served as assistant to the chief.

August Fraas retired in 1927, but the business still exists under the leadership of his grandson, Edward Fraas, as Fraas Plumbing and Heating, Inc., in Archbold.



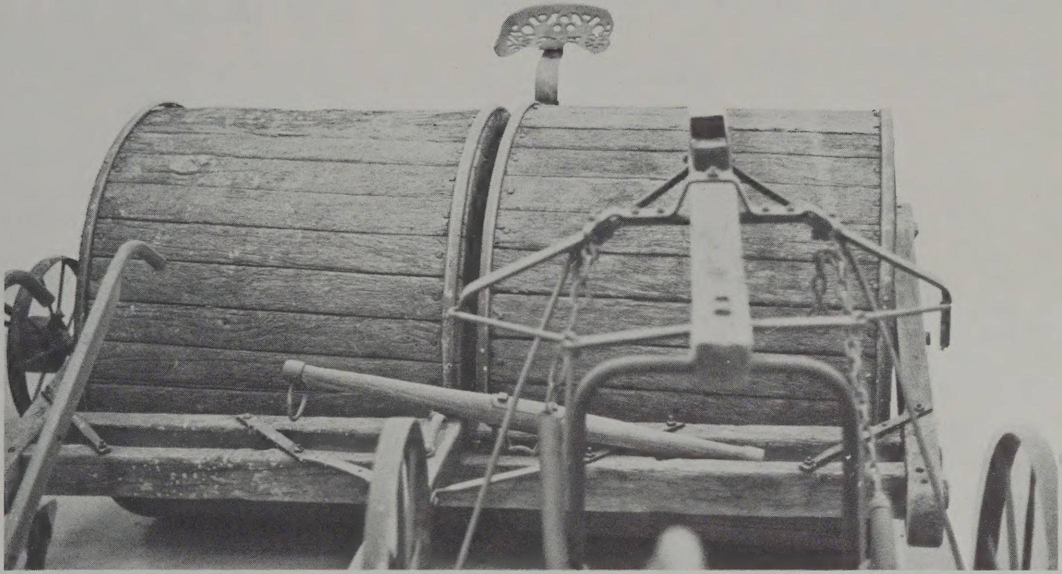
John Baer booth



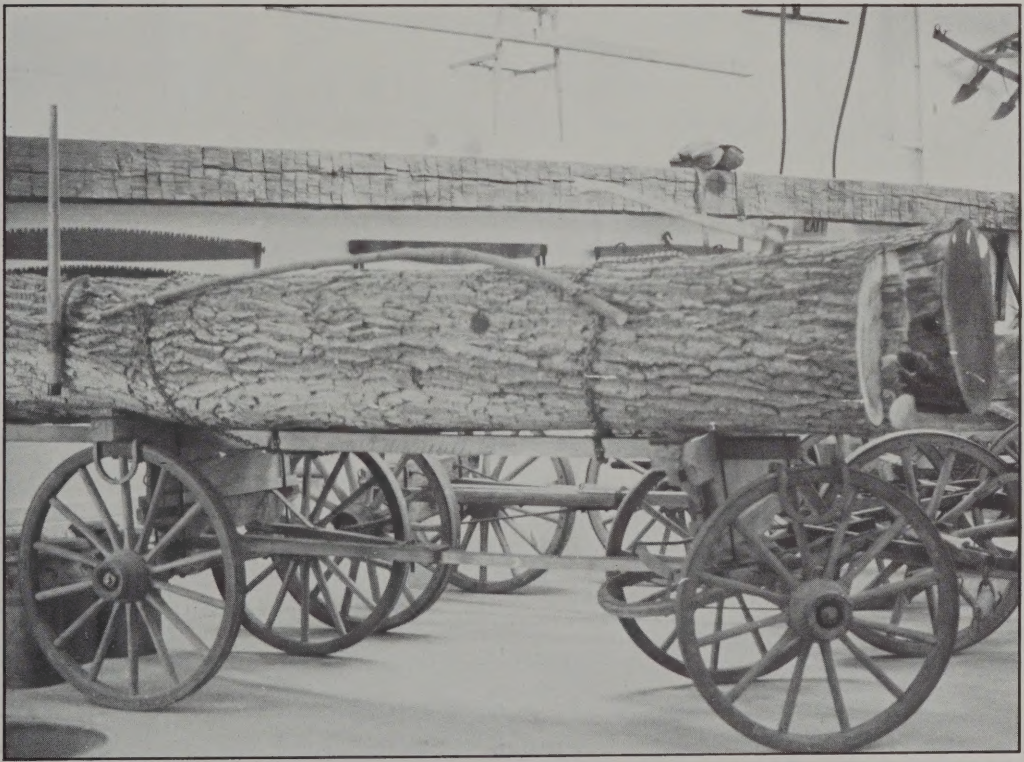
John Baer came to Fulton County with his parents at the age of five. In 1844, what is now Fulton County was a vast wilderness with few roads and infested with disease carrying mosquitoes. Baer's mother died of malaria while they were passing through this portion of the Black Swamp. His father, Samuel, unable to provide for the seven children until he established a farm, permitted them to be taken in by neighboring families.

Baer never attended school, but he taught himself to read and write high and low German, and English, and to speak French. He was known for his abilities at woodworking, gunsmithing, blacksmithing, and making boots and shoes. He built about half of the tools displayed in the booth himself. He was also known and respected for his compassion and generosity.

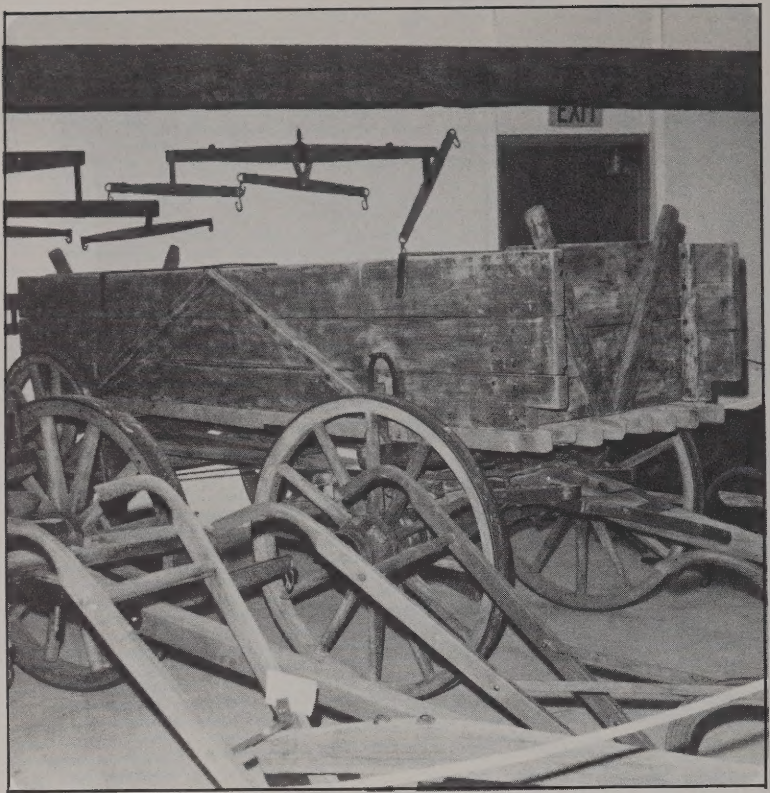
Baer worked the farm that his father had homesteaded and it is still occupied by his direct descendants.



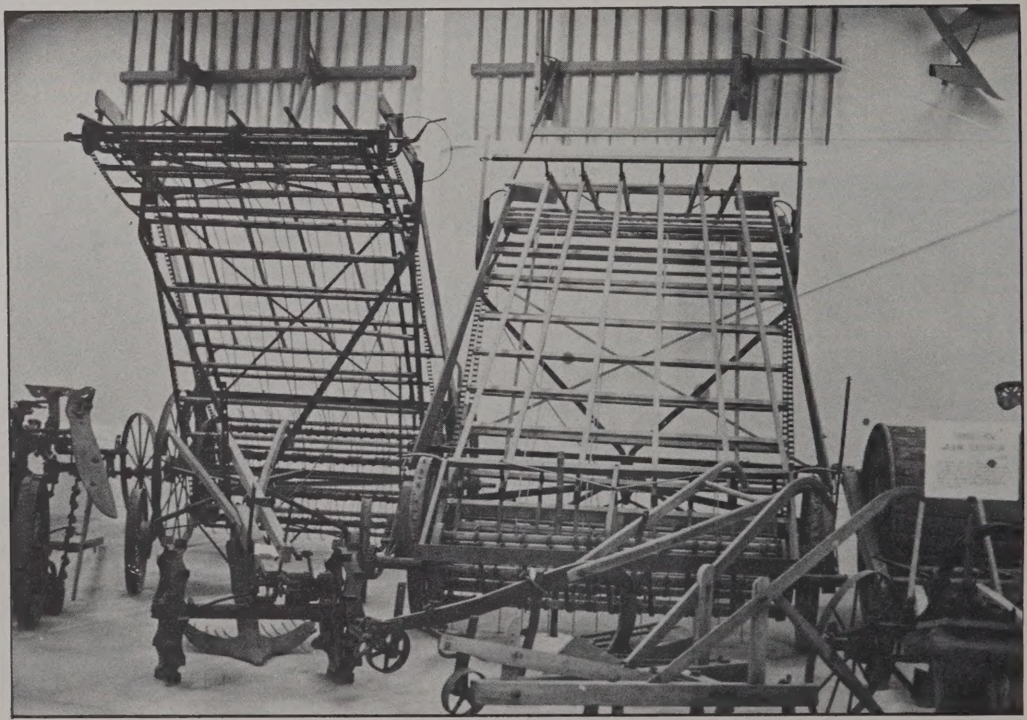
When bobsleds, cutters and sleighs were the common winter transportation, it was important to prepare the road bed. Workers moved ahead of the snowroller, like the one pictured here, tossing snow onto the road so it could be packed smooth.



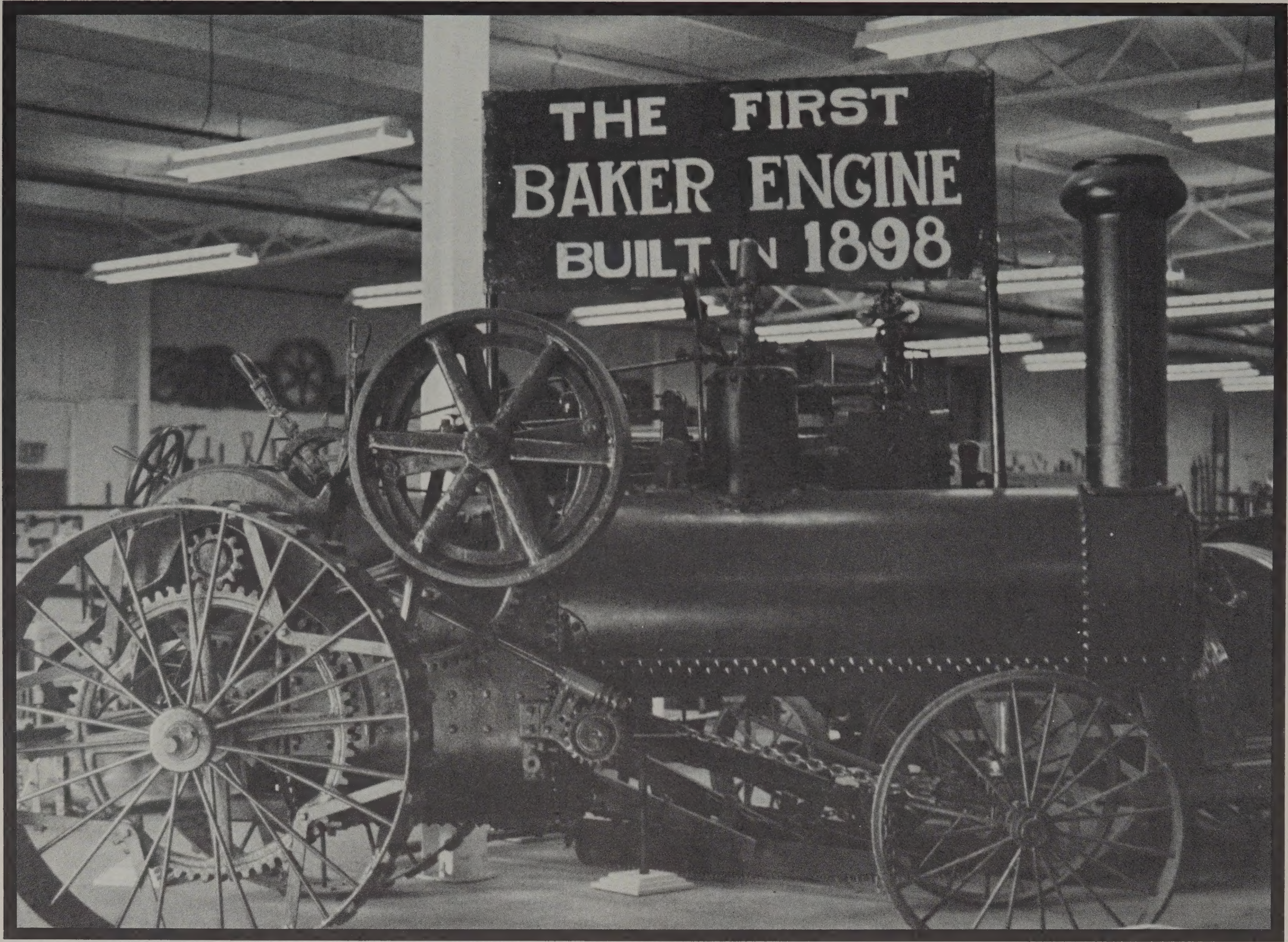
The log wagon running gear was specially equipped with bunks for carrying logs. Such wagons were used for hauling logs to sawmills. They also hauled hewn beams and lumber to building sites. On the wall just above the wagon is a 50 foot barn beam, cut and hewn with a broadax from a single tree. It is estimated that the tree, from its base to its top leaves, must have stood nearly 200 feet tall. The hewn beam supporting the porch of the entrance building to the museum grounds is 60 feet long.



(left) The gravel wagon was a very important tool when gravel roads were first being laid out and built in the county around 1890. The beds on all the roads in Fulton County were laid with gravel carried in such wagons. Drivers were paid by the number of loads they delivered in a day's time, so the drivers would line up at the pit before sunrise to get their wagons loaded. Farmers vied for the lucrative job. The gravel was hauled during the slack farming seasons.



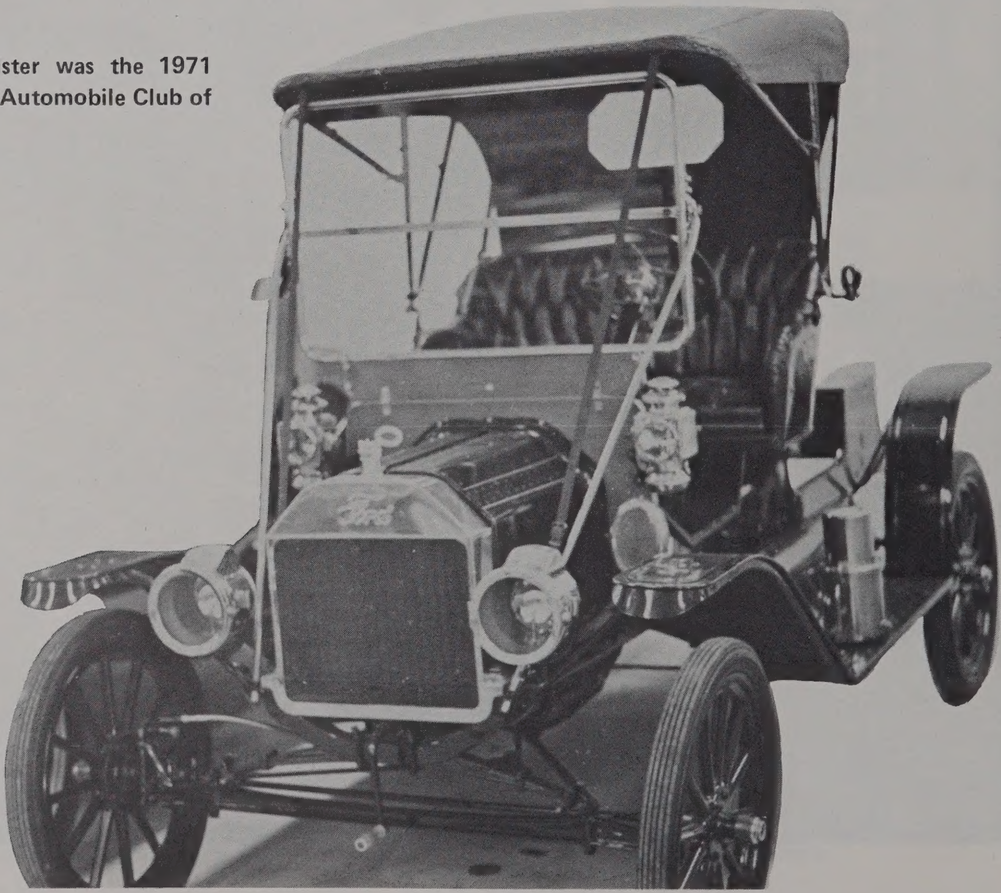
Hay loaders, such as the two pictured, were designed for the purpose of easing the work involved in forking hay onto a wagon. The loader on the left is a McCormick-Deering, made by International Harvester sometime after 1902. The loader on the right was manufactured by John Deere.

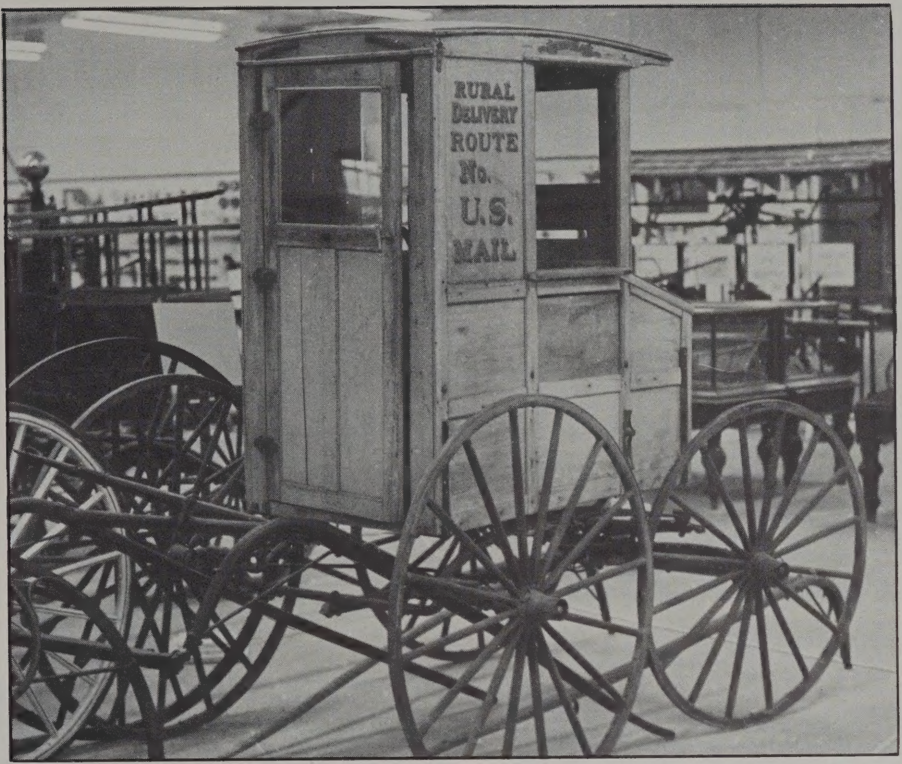

THE FIRST
BAKER ENGINE
BUILT IN 1898

In 1884, at the age of 15, Abner D. Baker built his first steam engine. In 1898, he invented the Baker valve gear, which revolutionized the valve motion and put added economy into steam engine operation. This is the first steam engine to be equipped with the Baker gear, patented in March of 1903.

The surrey was the standard four passenger vehicle before the days of the automobile. Not all surreys had fringe on top, and some did not even have tops. In the winter, wheels were replaced by sleigh runners.

This 1911 Model-T Ford Roadster was the 1971 first place winner of the Antique Automobile Club of America.





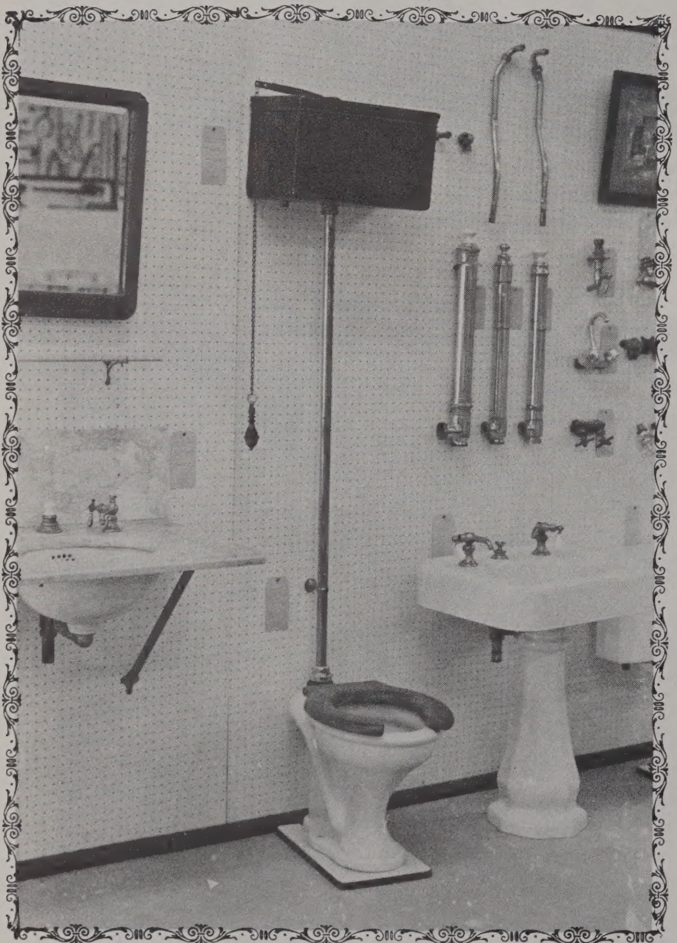
This mail buggy was used by William Buehrer, and later his son, Theodore, for making rural mail deliveries in the Archbold area. Entrance to the buggy is from the rear, and requires that the seat be lifted before entering or exiting.

JACK
PLANES

Over the years, Erie Sauder has gathered a large collection of wood planes, which are displayed in the museum.

This is an early walnut well casing cut from a tree trunk. It was originally about 14 feet long, but only the portion buried beneath the ground was preserved.

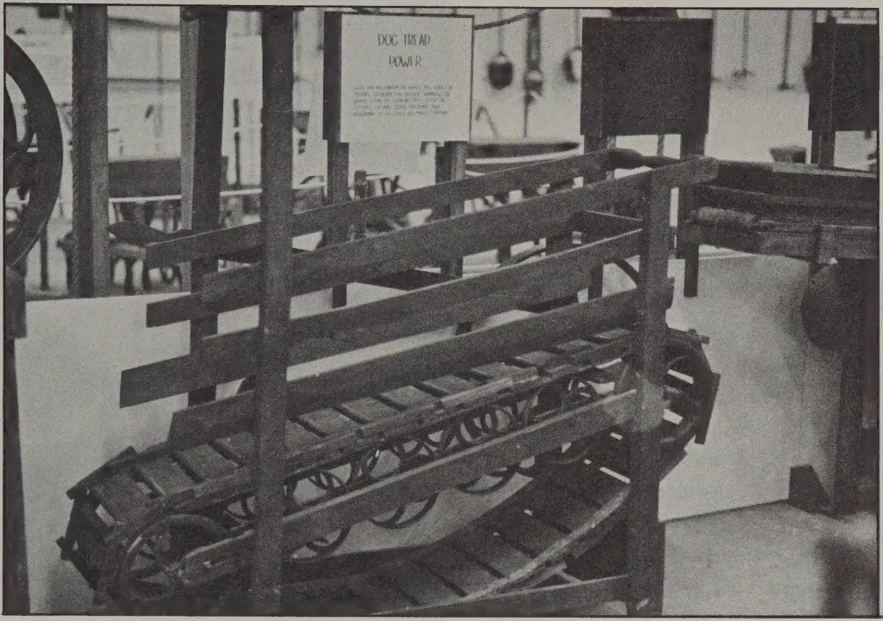
Farm products were purchased by the bushel, half bushel, peck, and so on. It was necessary to keep baskets and other graduated containers, such as the ones pictured, on hand to measure out produce. Some things sold in the stores came in graduated round boxes. Housewives kept the boxes for measuring large quantities.

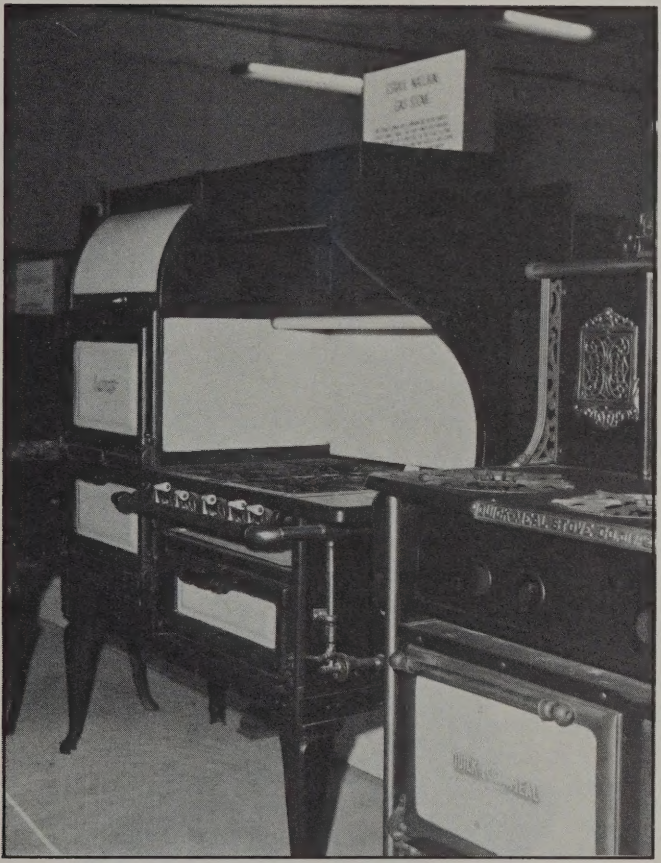


This European style toilet was used in some of the more affluent homes during the late 1800's. The high mount wood tank is copper lined. The uncovered, open front seat is made from golden oak. The stool is flushed by means of a low ball cock tripping syphon.

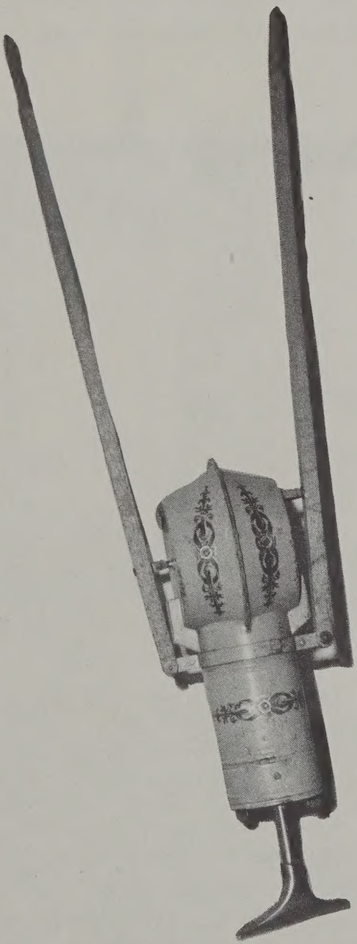
An improvement over the wooden slat bathtubs, where the bather's legs and feet had to hang over the sides, was this five foot galvanized steel tub, which was used in the 1880-90's. A nice touch on the tub is a wood rim. The cast-iron feet of the tub were screwed into the floor.

Dog tread power — With this mechanism, the family pet could be taught to churn the butter, winnow the grain, turn the cooking spit, wash the clothes, or any other tiresome task requiring little force, but much stamina.

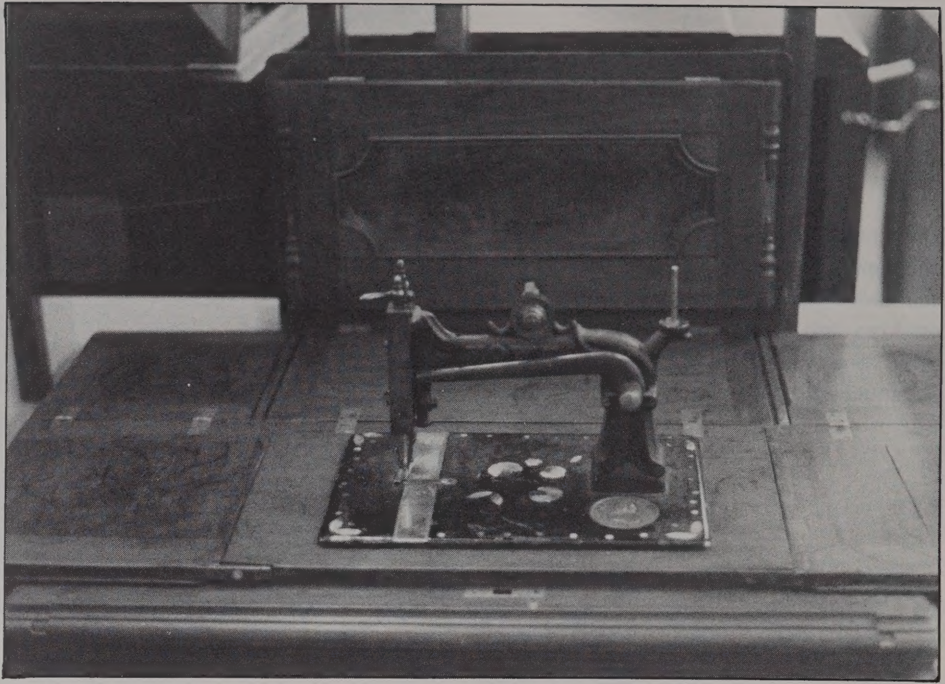




Gas stoves came into common use in the United States about 1860. The early ones used natural gas, coal gas, or a mixture of the two, feeding it into a burner that had tiny holes. Gas flame heat proved to be quick, clean and fairly cheap. This particular stove was manufactured by the Estate Stove Company of Hamilton, Ohio.



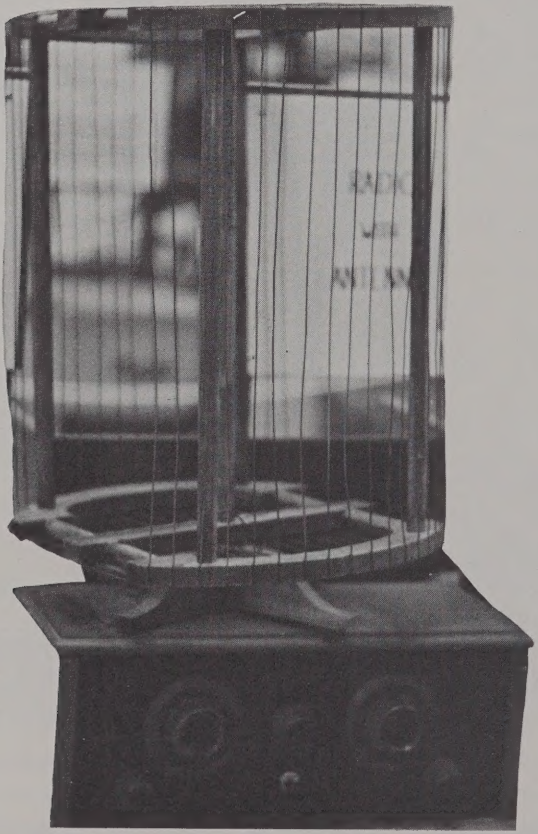
This vacuum cleaner, made in 1865, employs a hand powered bellows for suction. The cleaner was surprisingly efficient, but very, very slow.



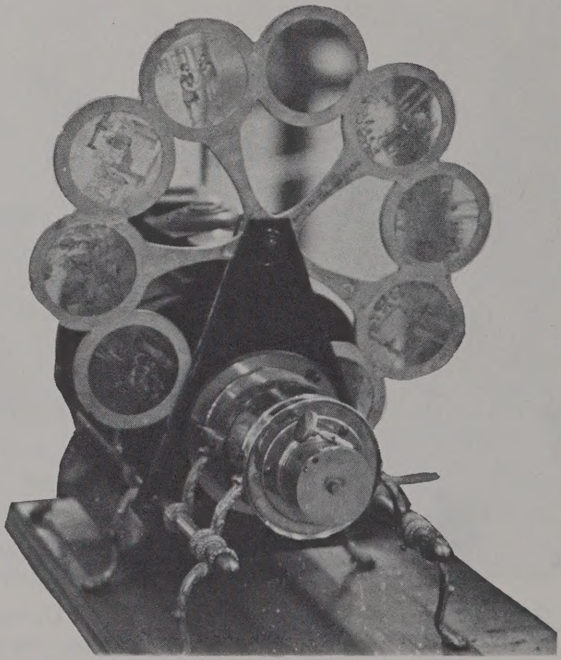
The first successful sewing machine designed for home use was invented by Elias Howe in 1845 and was patented in 1846. While Howe was in England trying to sell his machine, others started manufacturing sewing machines.

Isaac Singer became interested in sewing machines in 1851, when a crude machine was brought to him for repairs. Singer patented the foot operated treadle and the presser foot with a yield spring, which holds the fabric down on the plate.

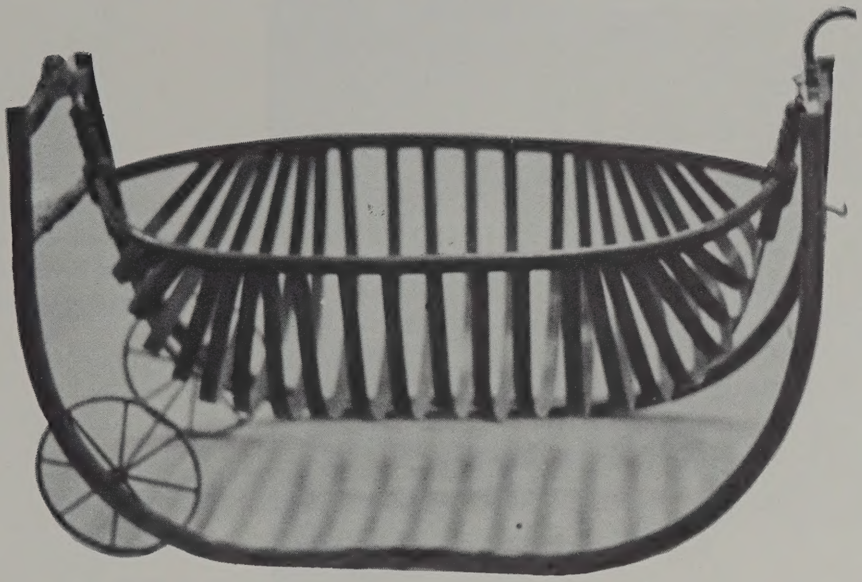
Pictured here is a deluxe 1867 Howe sewing machine. The cover is not the inverted box that it appears to be when closed. The top and sides are hinged to one another so that it folds open.



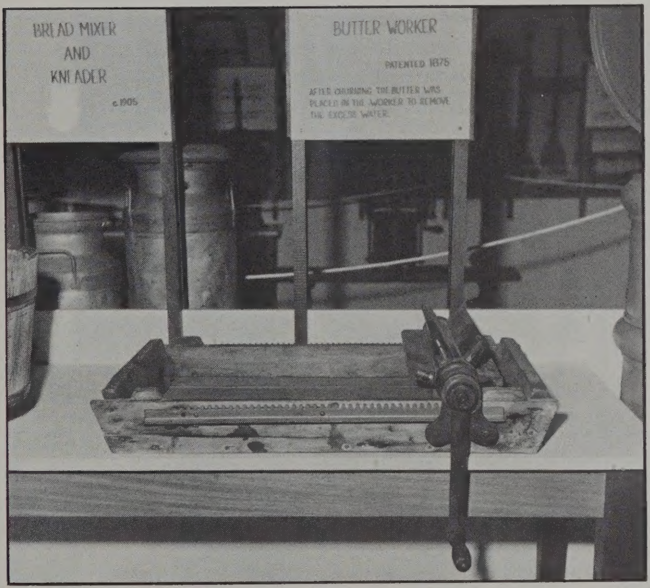
The Magic Lantern, an early projector, was produced by the Pettibone Manufacturing Company of Cincinnati, Ohio.



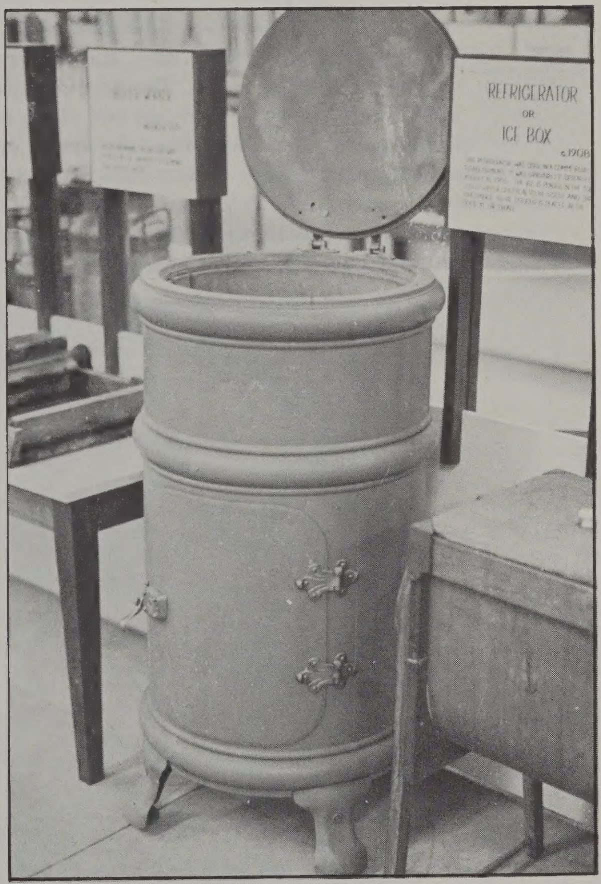
This odd looking contraption is a radio with a string antenna, produced around 1937.



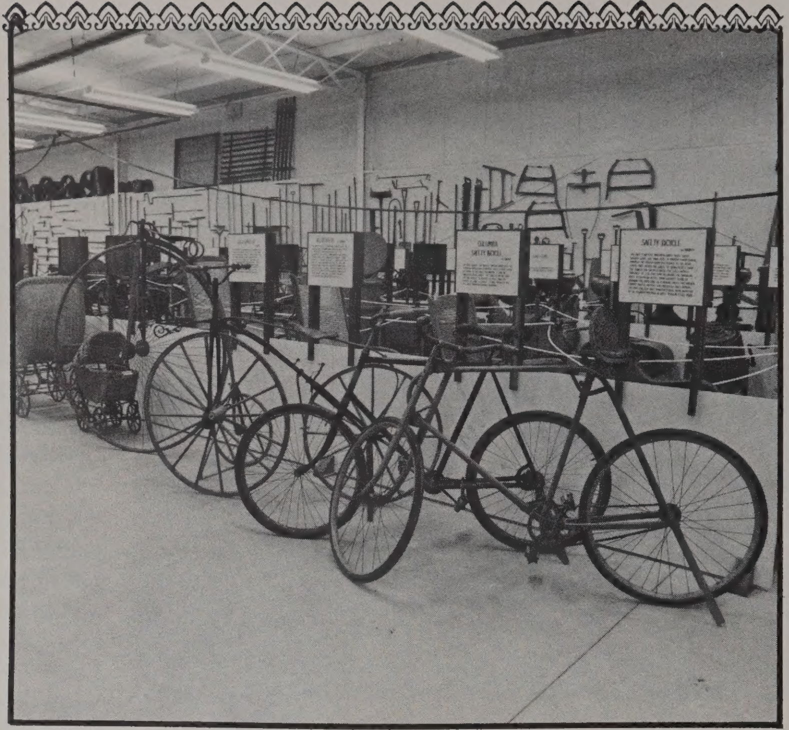
This farmer's cradle was specifically designed for the working farm mother. The cradle was carried to the field on a wagon, then placed on the ground by the woman as she shucked corn or bound grain. As she moved, she pulled it along, watching the baby as she worked.


BREAD MIXER
AND
KNEADER
c.1905
BUTTER WORKER
PATENTED 1875
AFTER CHURNING THE BUTTER WAS PLACED IN THE WORKER TO REMOVE THE EXCESS WATER.

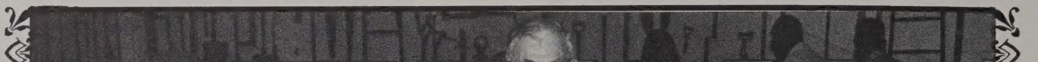
After busy farm wives churned their butter, they placed it in a butter worker, such as this one, to remove the excess water. This particular butter worker was patented in 1875.


REFRIGERATOR
OR
ICE BOX
c.1908

This refrigerator or ice box was made around 1908. It was used in a commercial establishment. It was originally patented on August 8, 1905. The ice is placed in the top (cold water could also be used) and the substance to be cooled is placed in the door at the front.

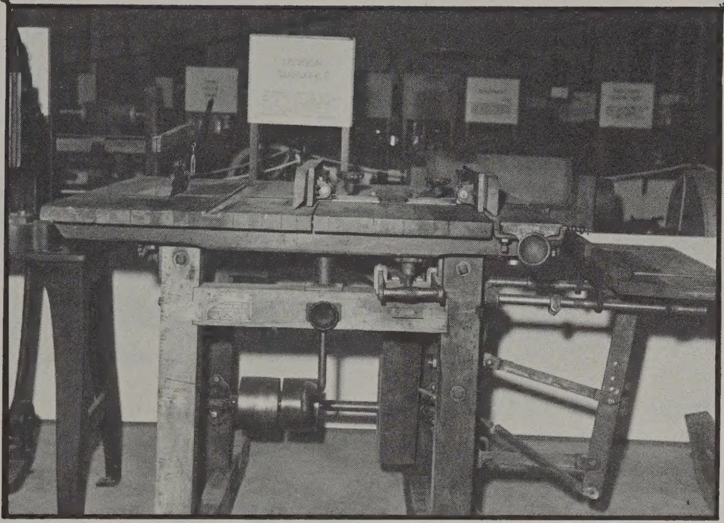


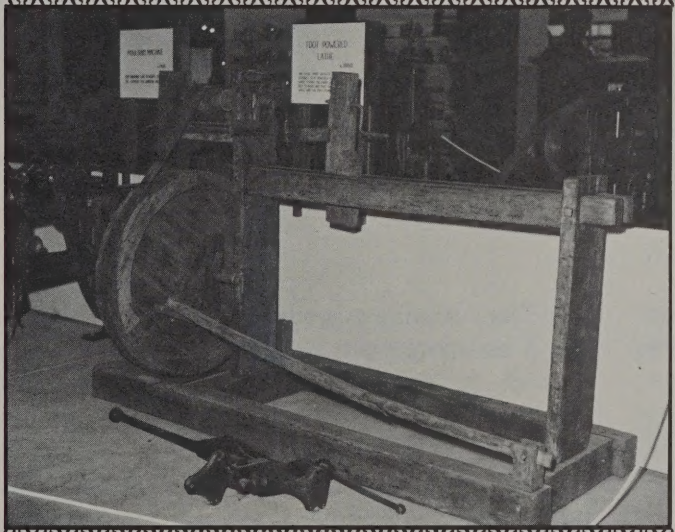
The first bicycle pictured here, the "Safety Bicycle," has a frame made of one continuous piece of wood, which was bent by steam. The bicycle appeared in about 1880, and is one of a very few of its kind left in the United States. A sprocket and chain carried the power from the pedals to the rear wheel and caused the wheel to turn faster than the pedals for greater speed. The wooden framed safety bike was produced only during the very earliest days. Manufacturers soon switched to the sturdier and more reliable tubular steel frame. The "Velocipede" (third bicycle) was the earliest vehicle to resemble a present day bike, and was invented in about 1790. It was pushed along by the rider's feet. Also called the "bone shaker," it was simply a hobby horse with front wheel pedals.



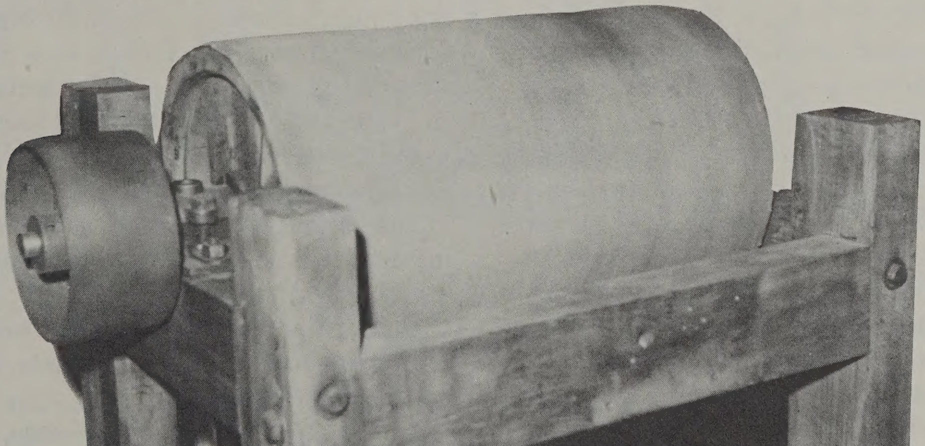
Volunteer Samuel Buehrer, who spends a great deal of time helping out at the museum, has explained many times to visitors how this wood frame bicycle was built.

This drum sander was used in the early 1900's. The sanders were driven by belts and pulleys attached to a gasoline engine or a steam engine in a woodworking shop.

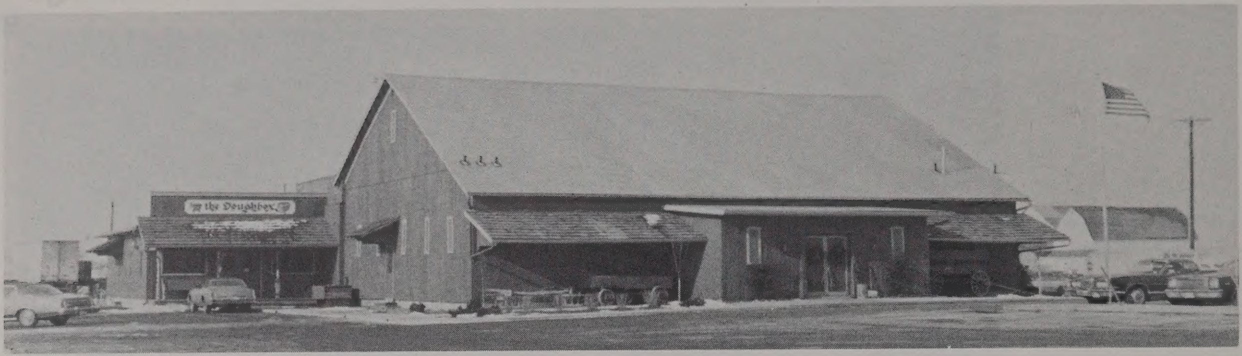




This universal woodworker is a combination of four machines. It is a jigsaw, table saw, jointer, and drill. All are powered by the same belts and pulleys and the same power source. The machine was manufactured by Oshkosh Manufacturing Company of Oshkosh, Wisconsin.



The foot powered lathe, made around 1850, was built entirely by hand. It was designed to be powered by a foot treadle. The treadle turned the large wheel, causing the belt to move, and thus turn the small wheel and the piece that was being worked.



Die Alt Scheier and the Doughbox Bakery.

DIE ALT SCHEIER RESTAURANT

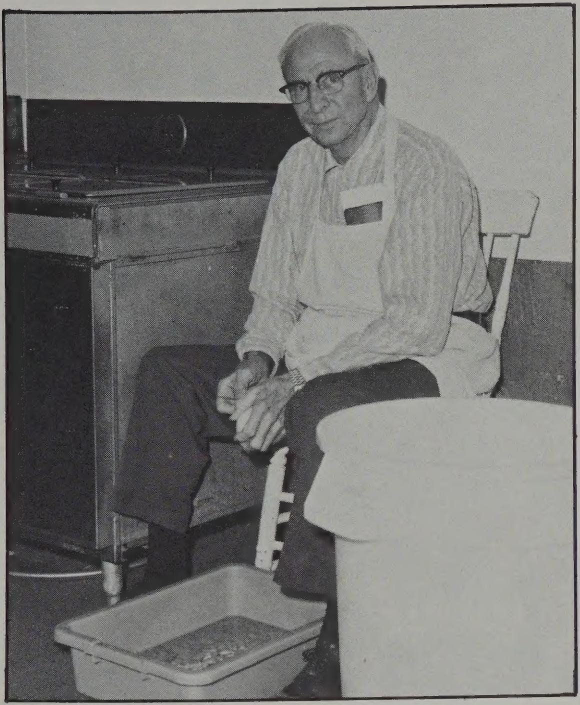
Diet conscious Americans, with their over-abundance of ready made and frozen foods, sometimes approach the dinner table without any real feeling of pleasure. Not so with the farmers who settled the Black Swamp. They went to a table heavily laden with aromatic, belly-sticking, made-from-scratch food, hungry from their long labors in the wet marshy fields.

Following the spirit of the made-from-scratch, belly-sticking meal tradition is the Gautsche family, Dale, LeAnna, Alonna, and LaDell, who run the Die Alt Scheier Restaurant, located next to the Sauder Museum, Farm and Craft Village.

The restaurant specializes in hearty, old-fashioned German cooking. The fare is simple and the family style servings are ample. The Gautsches have learned many exciting old country cooking secrets from their Grandma Sauder and their Aunt Leah Yedica, who is rumored to be the best cook in Fulton County. The family has tryed to eliminate as many pre-processed foods from their menus as possible, and after the first bite, diners are apt to agree that the extra time and effort was worth it. Even the beef they serve is raised on Dale's father's farm and is processed locally.

The restaurant is run as a family operation. Dale is a carpenter and was instrumental in helping refinish furniture for the restaurant, where everything gleams and shines from constant care. LeAnna handles the food operation. She is far from a newcomer to the restaurant business. She was part owner of the popular Das Essen Haus, a restaurant four miles north of Pettisville. Daughter Alonna works regular shifts as a waitress at the restaurant. She handmade all the tablecloths that cover the old antique tables. Son LaDell is a busboy, and is considering going into the restaurant business in the future. The Gautsches have two married sons, Kevin Gautsche of Reading, Michigan, and Luther Gautsche of Chicago, Illinois, who are not involved in the restaurant operation. LeAnna's mother and father even help out, with Harry peeling and eyeing mountains of potatoes each day, and his wife, Viola, cutting vegetables for the homemade soup, or perhaps rolling dough for homemade rolls in the bakery, the Doughbox.

LeAnna's sister, Donna Gnagy, operates the Doughbox, providing the restaurant with delicious rolls and pies, baked fresh each day. Die Alt Scheier, which translates to The Old Barn, is



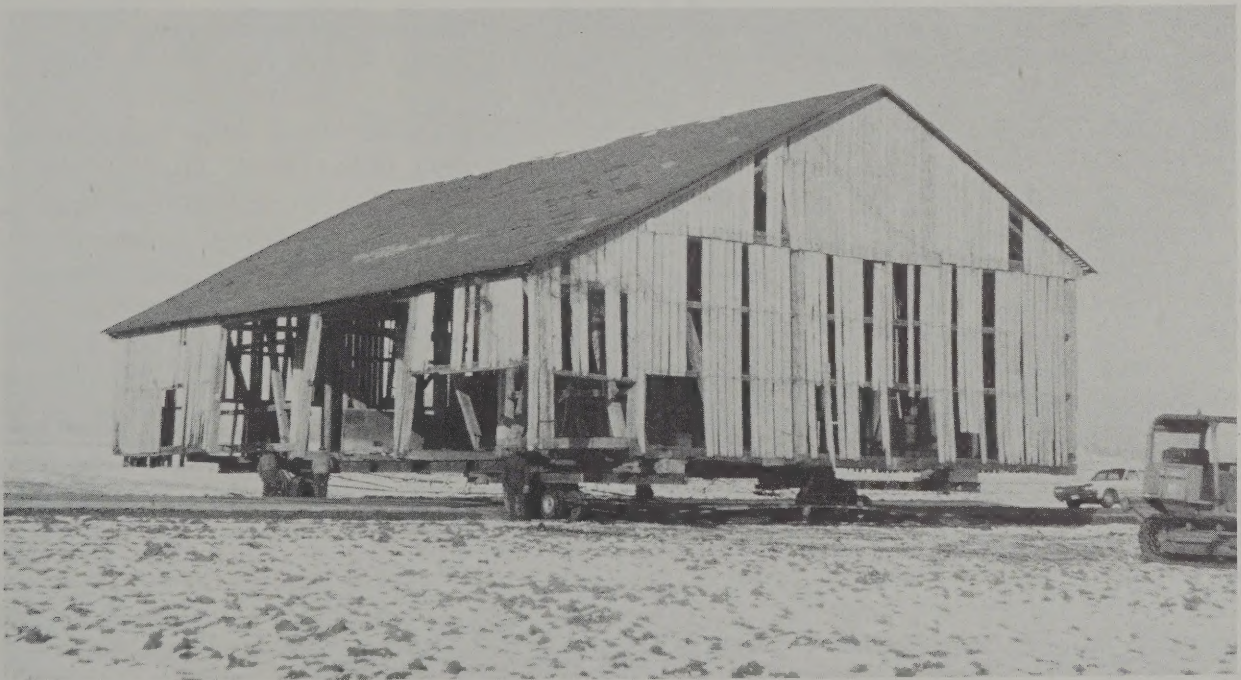
Harry Sauder, LeAnna's father, helps out in the restaurant by peeling mountains of potatoes.

indeed an apt name for the restaurant. The huge spacious building was once an old dilapidated structure on the Mose Stutzman farm, located about two miles northeast of the present location.

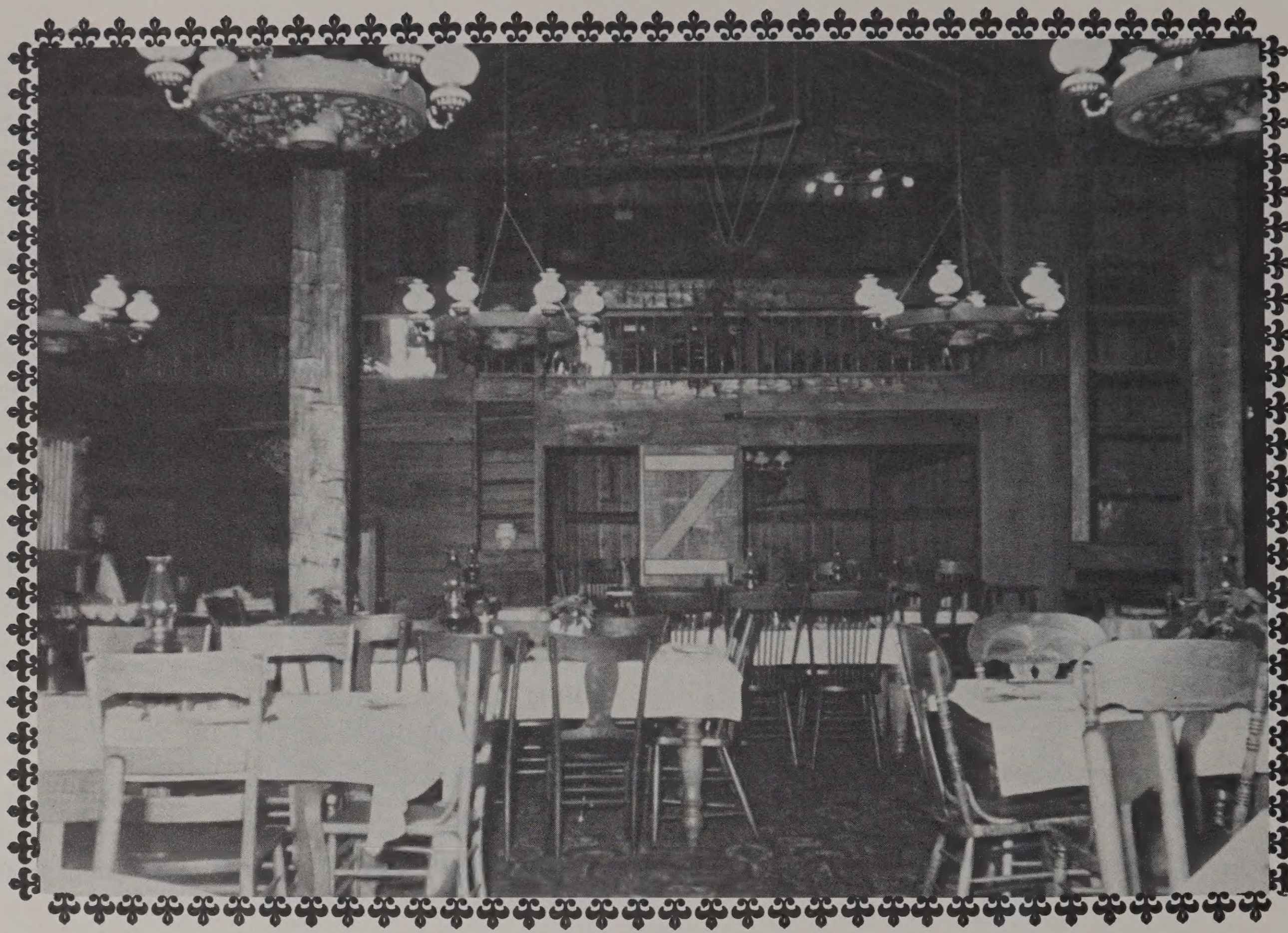
It is thought that a crew from Fort Wayne, Indiana, constructed the barn in about 1861. The old weathered walls of the barn would have many stories to tell. Many generations of Riegsecker children played in its nooks and crannies, while their elders made countless trips back and forth from the fields to fill the huge structure with hay and grain for the winter.

The Stutzmans approached Erie Sauder in the winter of 1974 to see if he could use any beams from the old barn, which they were planning to tear down. When Erie saw the old barn, he simply decided to move the whole thing to the museum site.

Loren Sauder, Erie's cousin, moved the barn during the late winter of 1974. It took the men five long days to slide the barn over the frozen fields to the museum site. Fortunately, no electrical or telephone wires had to be cut when moving the barn. The day after the building arrived at the museum, the frost fell out of the ground, so the decision to move it was made just in time.



The old, dilapidated barn from the Mose Stutzman farm is in the process of being moved across frozen fields during the winter or 1974. It is difficult to believe that the lovely Die Alt Scheier was built from this rickety structure.



The spacious interior of the restaurant is decorated with antiques, many of which were refinished by the Gautsches.

The job of converting the barn to a restaurant was an immense one. A local construction firm was employed to build the kitchen and bakery. The old siding and roof was taken off and three layers of new siding were installed. All the wood had to be varnished, then sprayed with a fire retardant substance.

The process of decorating the restaurant combined the talents of the entire family and of an interior decorator, but the majority of the work went to LeAnna, a small woman with an overwhelming capacity for hard work. "For a long time, the restaurant was the first thing I thought of when I woke up and the last thing I thought of before I went to bed," she confessed.

LeAnna's positive attitude about the project was a great aid during the long months of preparation. "I could really see the possibilities of the old barn," she explained. "It was so different from anything that we had even seen or tried to do. I didn't see it the way it was, but only the way it was going to be," she added.

The conversion of her vision into a reality took endless hours of hard work. The furniture for the restaurant was all purchased at local auctions and refinished by the Gautsches. LeAnna admits she has a few favorite antique pieces she wouldn't mind having in her home one day.

The beautiful old stove in the rear of the restaurant, which is used to heat the piping hot homemade soup, was salvaged from a flea market in Indiana. The Gautsches had the rusty old piece sandblasted, polished and chromed so that it looks like new.

The restoration work was completed and the restaurant opened on July 19, 1976. It presently employs four cooks and 83 part-time helpers. All the waitresses make their own old fashioned costumes with the patterns and materials furnished by the Gautsches.

The barn retains its spacious quality of long ago. Ceaseless attention to detail, such as the unique lamps made from old wagon wheels, the sugars and creamers, handmade by the Sauder Village potter, the growing plants, and the many unusual antiques make the atmosphere homey and warm. Holidays are an especially nice time to visit the restaurant, for the Gautsches go out of their way to keep the restaurant festive with their original decorations.

Die Alt Scheier has set aside three dining rooms for group dining: the Granary for small gatherings; the Manger Room for larger gatherings; and the Loft for large banquets. Those looking for a cozy tete-a-tete can be seated in the old fashioned stalls, with church pews in the back and old fashioned chairs up front.

The loft, complete with old time ladders and rope, is used for a Buffeteria for busy noon diners anxious to fit in a hearty meal during their short lunch hour. On Thursday, Friday, and Saturday nights, the loft features a Thresher's Buffet. Modeled after a longstanding Mennonite custom, each buffet includes seven sweets and sours, and several meats, and vegetables. During Grandma's time says LeAnna, she was never satisfied unless she had all these foods on her table when company came.

Family-style dinners are featured for six or more persons. The dinner includes chicken, ham, or beef, soup, potatoes, dressing, creamed vegetables, salad, rolls and dessert. Regular dinners run the gamut from fried chicken to porterhouse steak. Homemade pies, made fresh at the Doughbox, are a favorite choice for dessert, with at least a dozen different kinds to choose from each day.

The restaurant is open Monday through Saturday, from 11:00 a.m. to 9:00 p.m.

The Gautsche family, Alonna, LaDell, LeAnna, and Dale.

DOUGHBOX BAKERY

Scrumpdillyishus smells come wafting out of the Doughbox, the small bakery attached to the Die Alt Scheier restaurant.

The food business at Sauder's is kept in the family, as the bakery is managed by Donna Gnagy, sister of LeAnna Gautsche, manager of the restaurant.

"I'm not clean, I'm dirty," shrieks Donna laughingly, throwing her flour covered hands and arms in front of her when she sees a camera coming her way. She relents, though, agreeing not only to the picture, but to talk about this newest venture she and her husband Allen, have become involved in, as she continues to whip up some delicious looking cinnamon rolls.

The bakery, like the Die Alt Scheier kitchen, was built onto the barn after it was moved onto the museum site. This is the couple's first real introduction to the bakery business, although Donna has worked in the kitchen as the Das Essen Haus, near Pettisville. Donna works full time in the bakery, while hubby Allen divides his time between a factory job and farming.

"I really don't consider this work, I enjoy it," beams Donna, whose sparkley, enthusiastic personality spills over onto the other eight employees. "We have such a good feeling and such a good time here. It does mean a lot." Other heads bob in agreement to Donna's words.

Donna Gnagy makes her famous cinnamon rolls at the Doughbox.

Donna contends that she's not a "professional," but has plenty of home experience cooking for her large family. Donna and Allen, who live near Pettisville, are the parents of four children: Keith, 23, staff social worker at a church affiliated college; Faith, 21, a college student; Brenda, 19, recently married; and Brent, 16, who is deeply involved in sports.

Most of the bakery's business hinges on the restaurant, although walk-in customers are welcomed with friendly smiles and rows of freshly baked goodies from which to choose. Baked goods can also be purchased at the snack bar in the Hospitality House.

Everything is made from scratch, says Donna. Many of her recipes came via her mother, Viola, who works occasionally in the bakery, and from whom she says she "learned a lot." Viola's original mincemeat pie is a big favorite with customers.

When asked what the Doughbox's speciality is, Donna rattles off so many items that we'll change the question to specialities. Homemade pies are snatched up about as fast as they come from the oven. All kinds of pies are baked, including in-season fresh fruit. Much asked for pies include the Shoo Fly, made with cane molasses, ground cherry, raspberry custard, chess pie, similar to old-fashioned creme pie, butterscotch, oatmeal coconut pie, and a newone, Praline Holiday Pie, topped with chocolate chiffon.

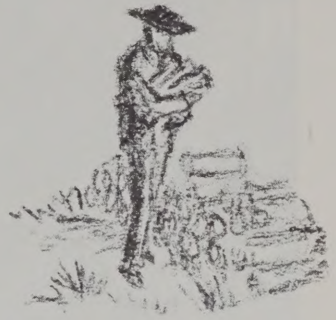
Donna's delicious looking cinnamon rolls are one of the best sellers. One of the more unusual items is the "belly stickers," one of Donna's family favorites. Doughnut centers, instead of being discarded, or the dough re-used, are baked and smothered in a sugar, cream and vanilla mixture. "We sell a lot of 'em," grins Donna.

She says she's not sure a professional baker would agree with some of her procedures. Recipes are sometimes doubled and redoubled, but the customers keep coming back for more.

Although employees are kept scurrying, Donna says there are no plans at the moment to enlarge, "just work longer hours. We feel a deep gratitude to Erie for making it possible for us to fulfill our dreams in this fashion," she adds.

Does the happy lady perhaps plan on putting all those delicious recipes in a cookbook someday? Donna isn't ready to take her hands out of the dough and reach for the typewriter keys, at least, "not at the present."

SPECIAL EVENTS

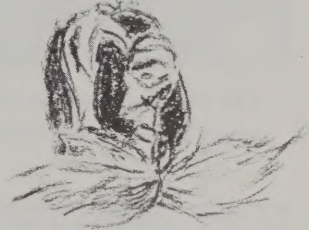


If tomorrow your electricity suddenly went off, the supermarkets, shopping centers and gas stations locked their doors, the water no longer ran freely from your tap, would you know where to turn? Most people today, although they do not stop to realize it, are completely dependent on modern day technology for their most basic needs.

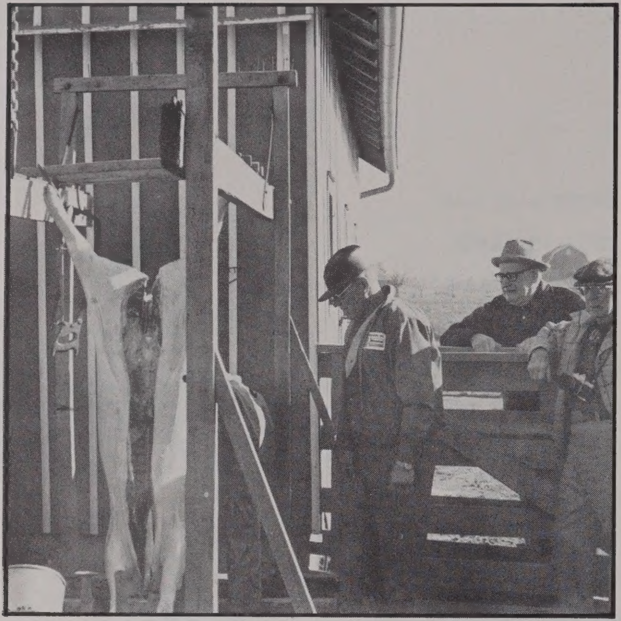
Not so a century ago. Our self-sufficient ancestors dipped their own candles, grew and harvested their own foods, made their own clothes, rode in horse-drawn buggies, and drew their water from a well or spring.

Sauder's Museum will try to keep this homespun knowledge alive by featuring various special events throughout the year, such as a Spring Festival, a Quilt Fair, a Crafts Festival, a Harvest Festival and a Butchering Day.

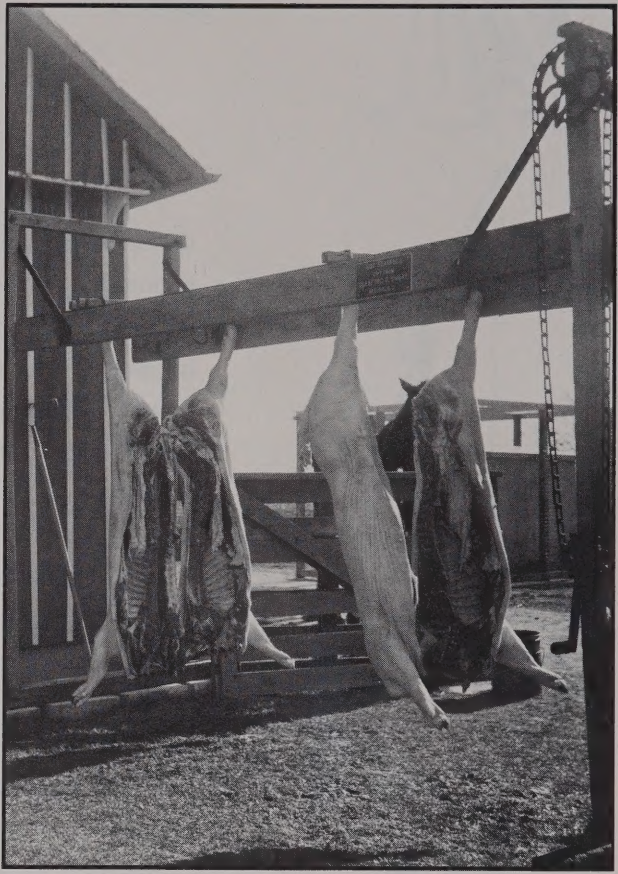
Following are pictures of some of the special events.

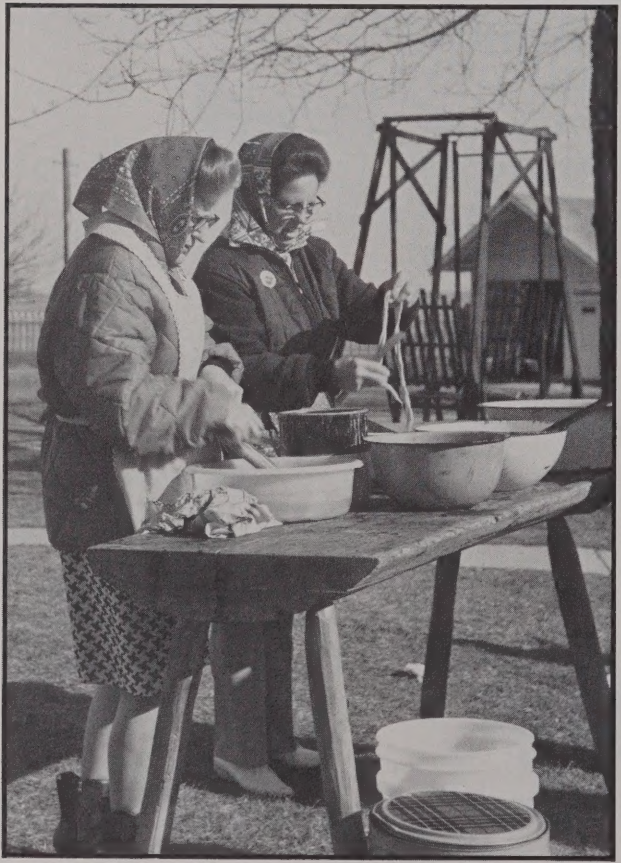


BUTCHERING DAY

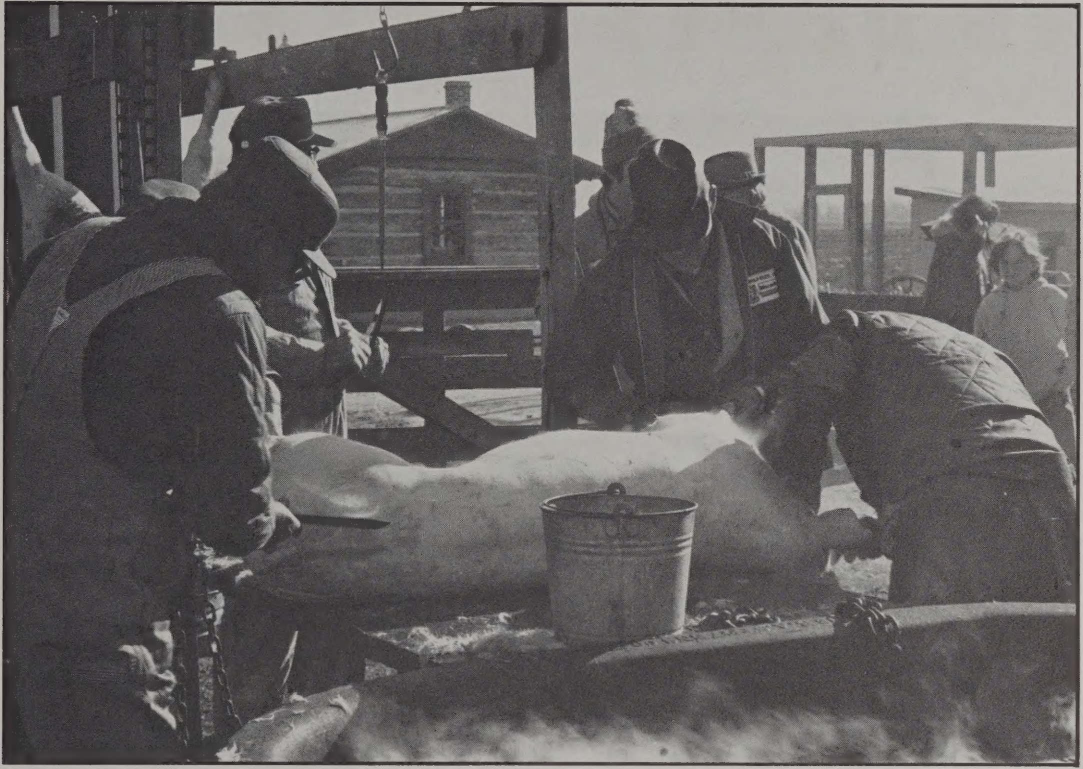


The Stuckey brothers butcher two hogs. The hogs are sawed in half before being hung to cool.

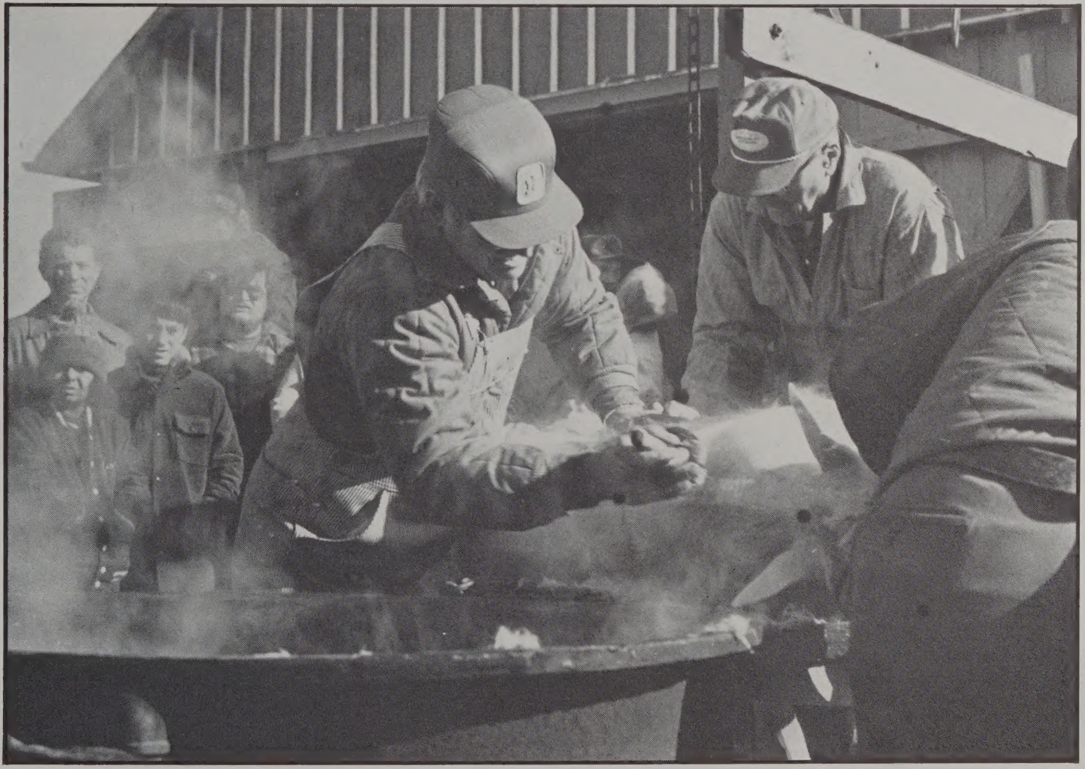




(Left) Mary and Pearl Stuckey clean hog casings at the special Sauder's butchering day. One hog had 22 yards of casings (intestines). The casings are used to stuff sausage in, after being scraped with a knife and run through salt water three or four times.

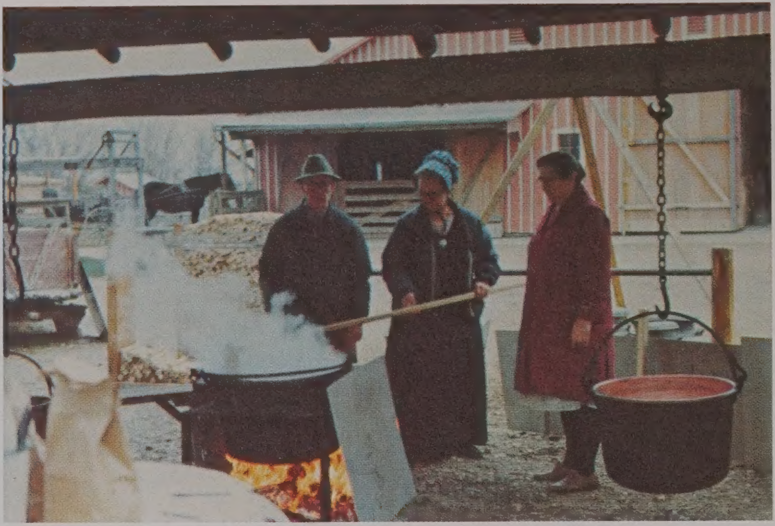


The hogs are first shot, bled, then dumped into a steaming hot vat of boiling water to loosen the hair. The hides are then scraped clean.



THE HARVEST FESTIVAL

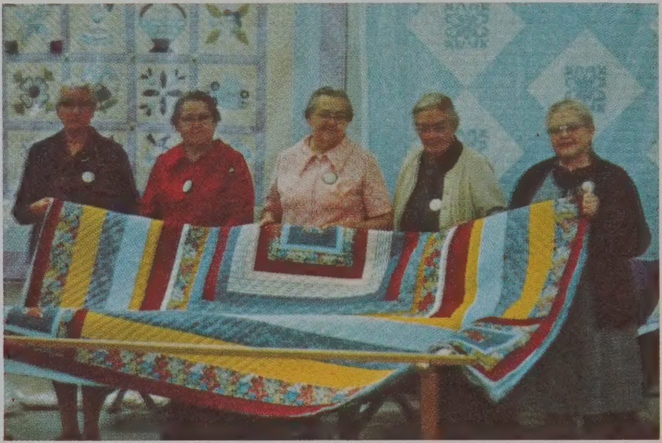
Phoebe Schrock, of Wauseon, Ohio, stirs a kettle full of apple butter during the Harvest Festival. Her husband, Cletus Schrock, and Cora Baer look on. Volunteers "schnitzed" (cut up apples) for the butter.

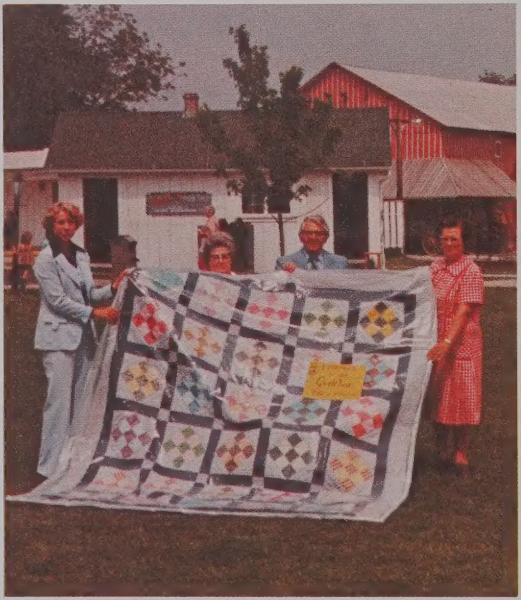


Apple cider is boiled down in the kettle, then the pieces of apple are added in the eight hour process. The women said that they prefer using Northern Spies, Cortland, or Baldwins to make their butter. The 11 gallon kettle makes 88 pints.

THE QUILT FAIR

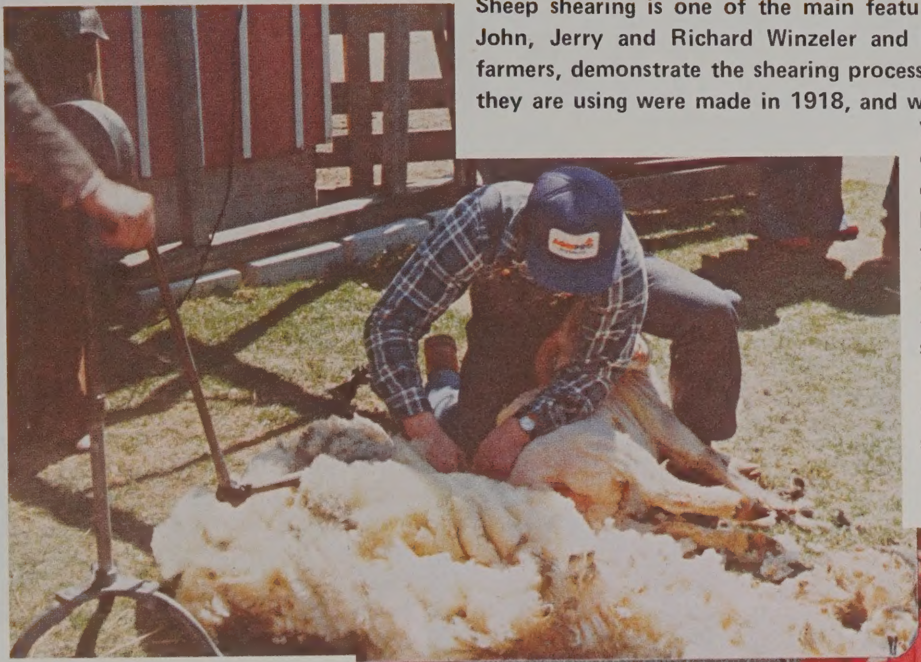
(right) Volunteers work from time to time in the museum demonstrating quilt making. From left to right, Mabel Gisel, Cora Baer, Blanche Grieser, Sara Short and Opal Gisel lift a quilt they have just finished from the quilting frame. This quilt was exhibited at the 1977 Quilt Fair.





(left)The Sauder Museum staff had the idea one day of having a Quilt Fair, with demonstrations of quilt making and quilt exhibits by anyone interested in showing their art work. Many were indeed interested, and more than 90 quilts were on exhibit during the Fair. A drawing was held, with this quilt as the prize. It was made by Stella Short, Erie's sister-in-law Beatrice Singer, Sherwood, Ohio, was the lucky winner, and poses with her prize beside Erie Sauder, his wife Orlyss, and Carolyn Sauder.

THE SPRING FESTIVAL



Sheep shearing is one of the main features of the Spring Festival. John, Jerry and Richard Winzeler and Harold Brickholder, local farmers, demonstrate the shearing process. The hand cranked shears they are using were made in 1918, and were used up until about 40 years ago, when gas or electrically powered shears came into general use. Most lambs are sheared for the first time when they are eight months old. After that, they are sheared once a year. Farmers get about eight pounds of wool from each sheep.

A guide carefully raises a colored Easter egg from a kettle of onion skin dye.

Children eagerly gather around a table on the Homestead lawn during the Spring Festival to take their turns at the acrylic pots, painting brilliantly hued Easter eggs.

OLD-TIME CRAFTS

Charles A. Winzeler of Archbold, Ohio, who occasionally visits the museum to demonstrate his oil paintings and latch hooked rugs, has something in common with museum creator Erie Sauder: they both attended the District 16 School.

Charles makes his own rug designs, getting his ideas from such unlikely places as tomb mosiacs or church altar decorations. He usually takes a picture of the design he's interested in, sketches a larger design on a piece of brown paper, then lays the paper behind a blank canvas and traces the design with a magic marker. He tries to pick colors that lend themselves to the design, and works with either acrylic or wool.

The oil painting Winzeler is holding is a picture of the home of Archbold founder George Ditto. Ditto's great-great granddaughter, Hulda Schlepfer, now lives in the house. The painting is titled, appropriately enough, "Hulda's House."

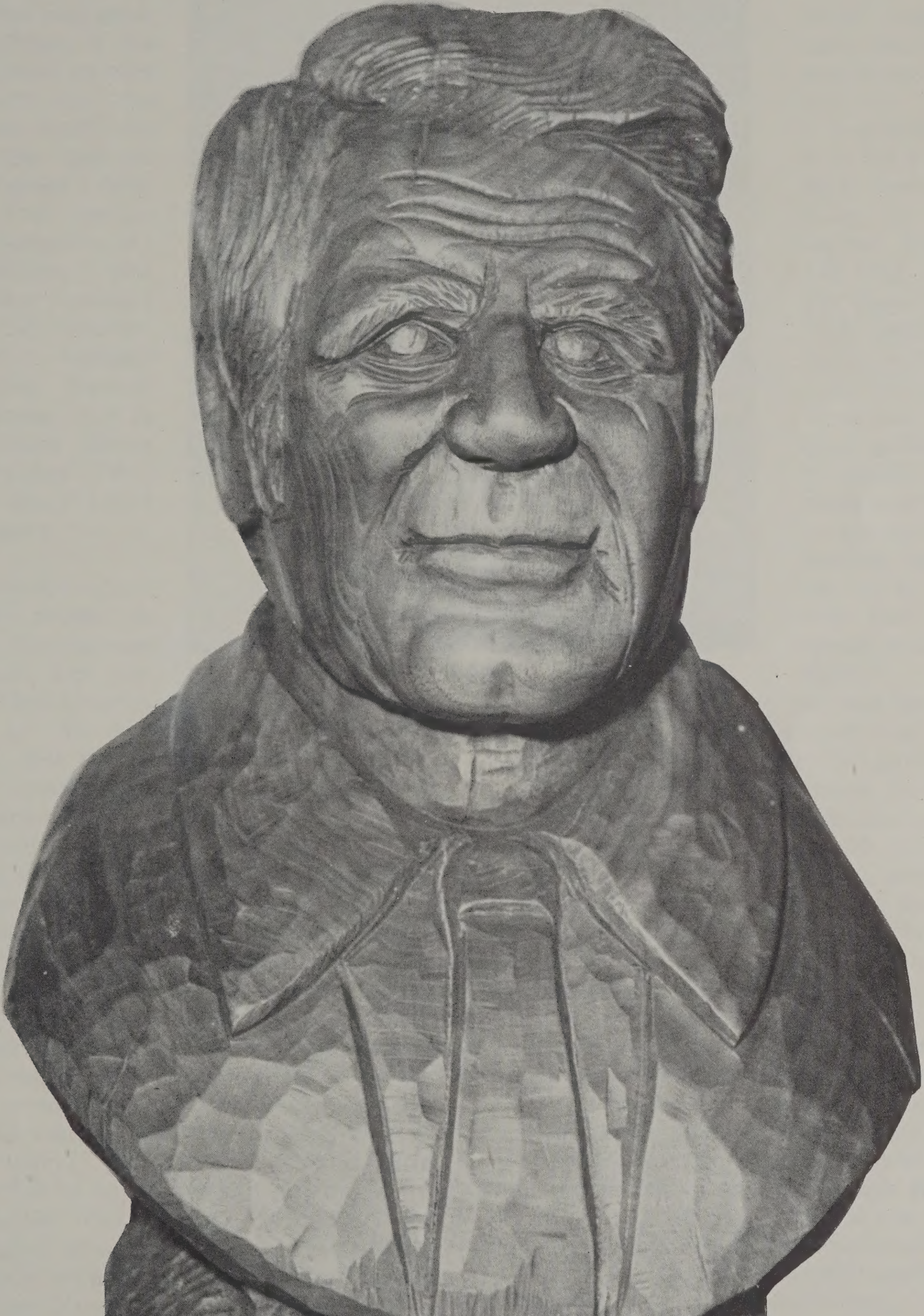
Tinsmith Wes Jaquillard makes tin and copper items such as scones, lanterns, and canteens, and his wife, Gina, a tole painter, decorates them. Wes makes his own patterns. Very small pieces of metal are hammered together to form an item. Some of the pieces are soldered; no welding is used. The grooving tool he uses is over 100 years old. Gina uses tole painting, a free form art, to decorate both her husband's handiwork, and to paint her own small pictures on tin or copper backgrounds.

John Stalder of Toledo, Ohio, demonstrates the art of chair caning, while his wife, Ruth, looks on. After taking up chair caning as a hobby a few years ago. Stalder can now finish a small chair in about eight hours. Different crafts people visit the village on weekends, giving visitors a chance to view the actual work involved in making handmade items.

Mr. and Mrs. Charles Frank operate a craft booth in the museum. Frank is employed at Sauder Woodworking in Archbold, Ohio. He took up leather craft as a hobby five years ago. He makes such items as purses, belts, bracelets, rings, earrings, and special order items, such as holsters. Frank buys most of his leather cured, in kits, but purchases an entire steer hide for special orders. Designs, such as the traditional Live Oak design, are stamped in the leather with special tools.

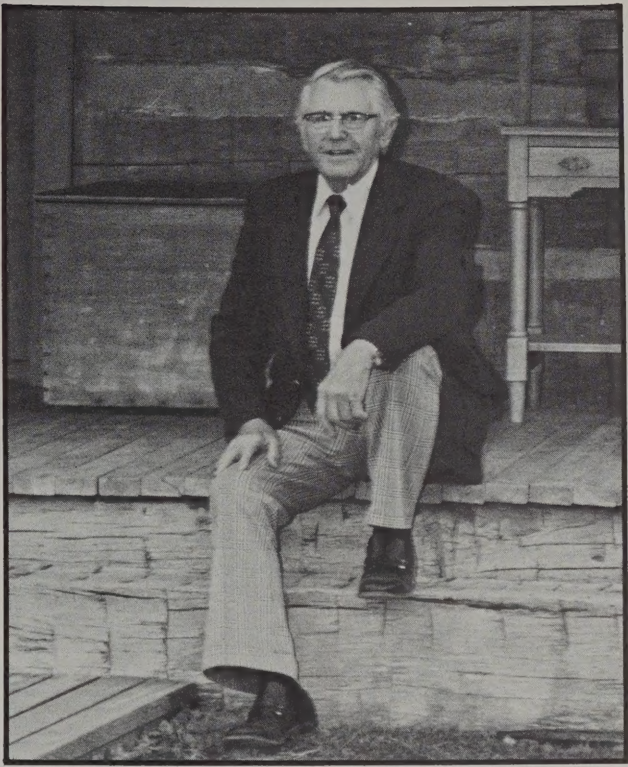
Jean Yoder, of West Jefferson, Ohio, is an artist with a variety of talents. On this particular day, she exhibits corn husk flowers and oil paintings, and busily embroiders a quilt. To make her corn husk flowers, Jean takes a moist leaf from an ear of corn, folds down the top, and then rolls it lengthwise to form the center. She then cuts petals in the shape of a heart and arranges them around the center. The flower is then wired together. The flowers can be dyed, Jean says, although most people prefer them natural. She uses straw flowers for color. Jean has no trouble acquiring fresh corn for her hobby; her husband is a corn farmer.

ERIE SAUDER



HE WAS JUST A FARM BOY

HE WAS JUST A FARM BOY



Erie Sauder

The woman was alone in the farmhouse in the year 1904, seven months pregnant with her first child, whose birth was imminent. Her husband was in a neighbor's field, threshing. The woman got to the telephone and called "Grandma," who contacted her husband and the old country doctor. Her husband came running through the fields home, only to hear the doctor inform the grandmother "that child won't live. It might live three days, but no longer."

"I fooled them I did." chuckles Erie Sauder, an enthusiastic, friendly man who not only has celebrated his 73rd birthday, but has received much recognition for his many accomplishments over those years. Not the least of those accomplishments is his latest venture, the creation of Sauder's Museum, Farm and Craft Village.

"I was just a farm boy, a country boy, like thousands of others," says Erie. He grew up on the farm with two sisters. Two other sisters died at an early age, and two siblings were stillborn. He attended a country school, the District 16 school, similar to a one room school located on the museum grounds today, and named in honor of his childhood school. Erie could not speak English when he started school, only German. "I bawled and carried on something terrible when the teacher talked to me 'cause I didn't know what she was saying. It wasn't pleasant," remembers Erie.

Erie says that he enjoyed school very much, following his initial "carrying on." He attended the same one room school through all eight grades, seven of which were taught by the same teacher, Blanche Miller Slaughter, "a community girl — fine young lady. She's living yet, and I see her once in a while." Erie recalls that he appreciated and enjoyed his classmates, all neighbors in a one to two mile square area. "We meant a lot to each other," he explains. The subjects he says he really enjoyed were history and geography. "I love history even today, especially Biblical history. I read everything I can get hold of."

Erie says, with a twinkle in his snappy eyes, "I never amounted to anything in English. The teacher tried and tried and tried, and everything she done was a failure. With what she had to work with," he grins, "she done a lot." He does remember that he got good grades in behavior. He recalls that he and his classmates "couldn't hardly eat those homemade lunches fast enough so we could get out and play ball, or Fox and Geese, or have a snowball fight."

School, and playing ball was fun, according to Erie, but "play was a waste of time to me. I always had so many things to do." He got up at 5:00 a.m. summer and winter to do chores. He says his father, Daniel, 94, who now lives at Fairlawn Haven Rest Home, still wakes up at 5:00 a.m. Erie and his mother would do the milking, and it was his responsibility to get the horses and cows fed.

Recreation, when Erie was a child, was mainly through church activities, with lots of singing. Neighbors got together to butcher, make apple butter, or thresh. Holidays were usually spent at "Grandpa's house — a big day for us children." Erie remembers that they didn't get presents at Christmas like kids do today. "Back then, it was almost wrong to spend money like that."

Even as a child, Erie says that he was interested in woodworking and won prizes at the fair with some of his efforts. When he was 15, he built a radio, using a diagram in a catalogue. When he discovered his radio would really work, Erie says excitedly, "I danced around singing, 'I can make one, I can make one.'" Erie reminisces that he and his family and schoolmates got a lot of pleasure from his homemade radio, which managed to pick up conversation from the telephone lines before eventually zeroing in on a local station, WWJ.

By the time he was 16, Erie had set up shop on

This is the Sauder homestead, founded in 1840 by Joseph Sauder, Erie's great-grandfather and his wife. Joseph Sauder, a cabinet maker, pulled his tools in a cart from Wayne County to Fulton County, where he purchased 160 acres of land for $1.25 an acre. The home is still in the Sauder name. The Harley Sauder family now lives on the homestead.

Erie's grandmother, Barbara (King) Sauder.

his father's farm, and was making items for his father and neighboring farmers. His original woodworking shop, equipped with many of his original tools, is now on display at Sauder's Museum.

In 1934, Erie decided to start his own business, and opened up shop in the town barn located behind his home in Archbold. Beginning at a time when the country was just recovering from a depression, Erie, with $38 in his pocket, and very little machinery, began his small business. His pockets were empty, but he had a wealth of determination and spirit, and received much encouragement and help from his wife, Leona.

The first order was received from Eicher and Son, local poultry and produce buyers, for a few chicken crates. That first winter, when the little barn became so cold that their hands would get stiff while working, the Sauders moved the parts into the basement of their home and assembled the crates beside the warm furnace.

Young Erie's ready to take sister, Lucretia, for a spin in the buggy.

Around 1911 or 1912, the Sauders had a family picture taken. Beginning left is Erie, Lucretia, and their parents, Daniel and Annie (Schrock). Sister Herma had not yet been born.

Erie's sister, Lucretia, and their mother, Annie.

By 1935, the business was so successful that Erie began construction of a 34′ by 46′ frame building. Just as the new building was nearing completion, Erie and his two older sons became ill with parathyphoid; with Erie and Delmar becoming seriously ill for six weeks. Following a long recovery period, Erie was able to resume work late that fall. With the purchase of a few more woodworking machines, operations began in the new building. Kitchen cabinets, trim for houses and custom work brought in enough business to give employment to five men.

Church furniture orders started coming in, and the future looked bright for the Sauders. Then, on October 13, 1936, a fire broke out and destroyed the wood products, charred the building beyond repair, and damaged the machinery. With what machinery that could be salvaged, the Sauders rented a building and resumed production.

Erie had an inventive mind, so that when a particular machine was required for a given job, and there was none available on the market, he would design one to do the job — sometimes accomplishing a feat that a trained engineer would say was impossible.

By the 1940's, orders were pouring in and the business expanded. Then again, tragedy struck. Sauder Woodworking was totally destroyed by a fire for the second time. Erie and several employees were trapped in an upstairs room, including his uncle, William Sauder. Erie saw a light through the smoke and flames, and jumped through a window to a concrete surface below, but his uncle was unable to follow, and died in the raging fire.

Like his forebears, in spite of hard work and determination, Erie has not always had it easy. He and his first wife, Leona, who died in 1974, and their three sons, Maynard, Delmar and Myrl, lived and breathed the business at the beginning.

This is a rare picture of Magdalena (Bontrager) Schrock (on the right), Erie's great-grandmother. Many Amish Mennonite people of her time did not approve of pictures, so ones like this were snapped on the sly. Magdalena was born August 9, 1832. She married Cornelius Schrock. Cornelius died at the age of 82 in 1912, while Magdalena lived on until 1928, when she died at the age of 96.

Sauder Woodworking had a modest beginning in this 19′ x 26′ town barn. The barn was so cold in the winter, Erie and Leona would take parts of crates to their furnace in the basement to assemble them.

The boys learned early that the business demanded hard work, long hours and dedication. Four year old Maynard's initial reaction to a disastrous fire revealed his innocent sense of relief that the fire took care of all that. As his mother put him to bed the night of the fire, he said, "Now we won't have to work anymore, we can just eat and sleep." Nine years later, after another fire took its destructive toll, six year old Myrl had an almost identical reaction as he said, "Well, now, maybe Dad won't have to work so hard anymore." 16

"I'm not scared to work, I'm not scared to put my hands to about anything that comes along," Erie stresses, "but I want you to know, I needed my wife Leona in that business. I couldn't have done it alone, and she couldn't have either."

Leona worked side by side with Erie, as well as taking care of three young boys and tending to the housework. The Sauders lacked funds to hire a bookkeeper for their growing business. Leona left the noise of the woodshop to concentrate on this aspect of the business, after taking a nine month course in bookkeeping, accounting and office management.

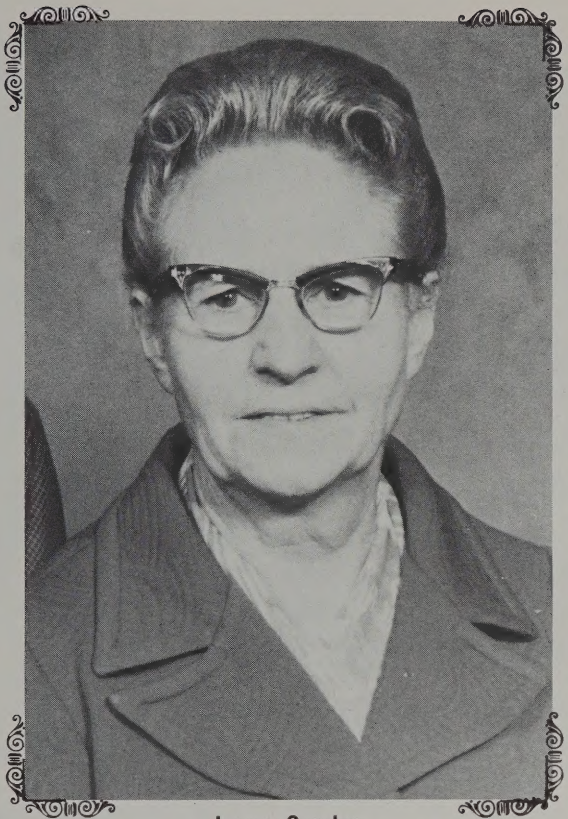
Erie learned throughout the long, lean years to improvise, create, and make-do. Despite being wiped out by fire twice, with hard work and help from the community, the business recovered and flourished.

Today that business has blossomed into Sauder Woodworking, which employs around 500 people. The company includes three wholly owned subsidiaries, one called Fore-Craft, Inc., in Archbold, which manufactures bookcases, wall units, and occasional tables, another called Sauder Designare, Inc., a bent plywood chair factory located in Stryker, and Sauder Manufacturing, considered one of the leading church furniture manufacturing companies in the country.

Erie has always worked side by side with his employees. He aimed for family-like camaraderie. Their relationship was on a first name basis, which he felt was important.

Erie has been active in the community in a number of different ways, and has always been willing to contribute generously to local projects. He has served as director and vice president of the Farmers and Merchants State Bank in Archbold. Erie was one of the people instrumental in bringing the American Freedom Train to Archbold in 1975, the smallest community in the country to host the train. He has been actively involved in the development program at the Sunshine Children's Home in Maumee, and served as the president of the Board of Directors for a number of years. He is a member of the Archbold Kiwanis Club. Because of his many contributions, Erie was named Archbold "Citizen of the Year" in 1969.

The Mennonite religion has played an integral



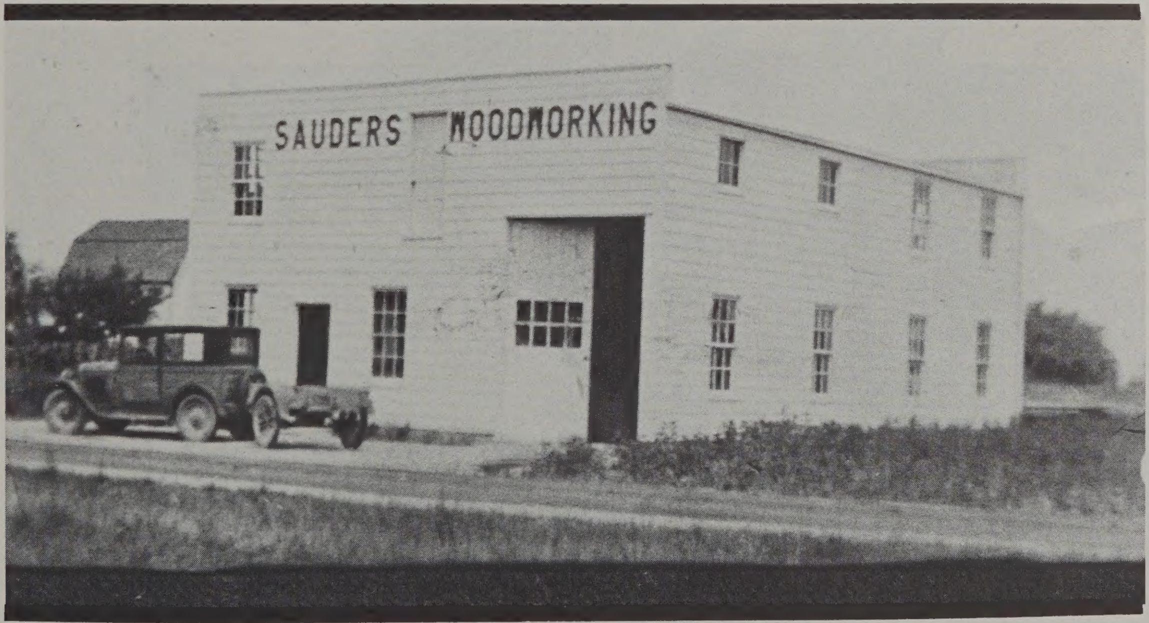
Leona Sauder

part in Erie's life. He has been a very active member of the church and over the years has served in many different capacities, both in his local congregation and in the church at large. Some of his more significant contributions in this area include serving as treasurer for the Ohio Mennonite Mission Board for 11 years, serving on the Board of Directors of Oaklawn Psychiatric Center, Elkhart, Indiana, for nine years, and serving as a member of the Board of Overseers for Goshen College.

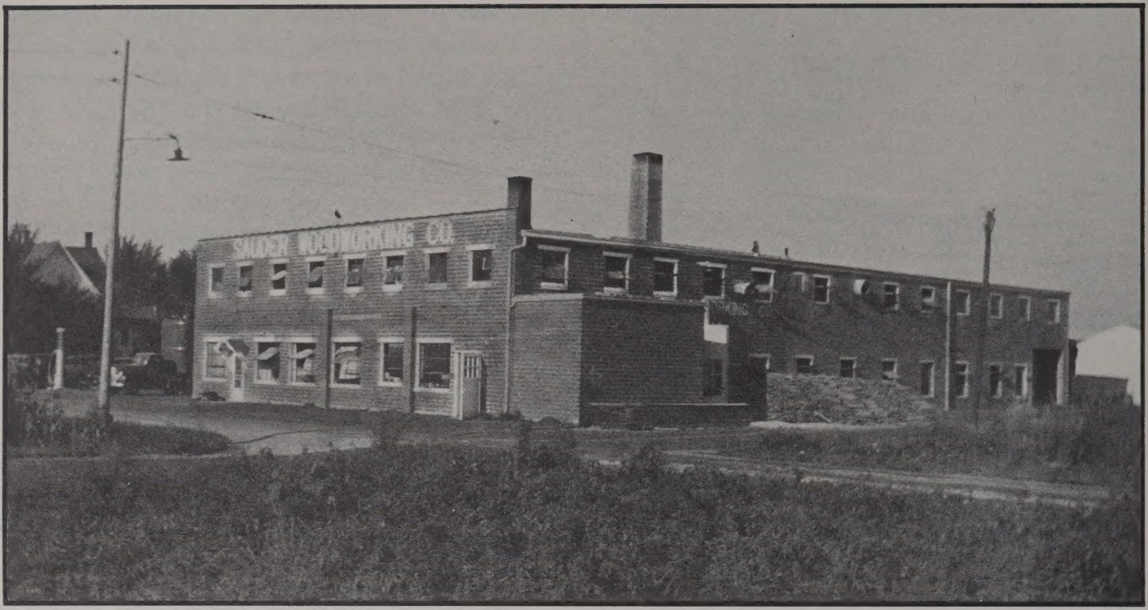
Erie was also one of the founders of Mennonite Economic Development Associates. As a director of MEDA, he has been most active in this organization as chairman of the Paraguay Committee, which has a number of self-help projects. Since 1953, Erie has made many trips to Paraguay under auspices of MEDA. He has contributed to the industrial and economic growth of both the German immigrants to Paraguay and the Indians native to the area, by helping to establish two sawmills, a machine shop, a furniture shop, a furniture factory, and a credit system. Erie visits these projects periodically, offering on the spot assistance and advice.

Now 73 years old and semi-retired, Erie's zest for hard work has not waned. This is evident by the effort that has gone into creating Sauder's Museum, which Erie, who "loves architectural work," designed himself.

Although humble about his accomplishments, the small statured man, with salt and pepper hair, has almost singlehandedly conceived, designed, and supervised the contruction of the museum. In the fall of 1971, Erie purchased the 15 acres on Route 2, outside Archbold, where the museum is located. "It was on the drawing board all that winter," says Erie. Actual construction was begun in the spring of 1972.



By 1935, the business had expanded enough to justify a new 34′ x 46′ frame building. Orders began flowing in for kitchen cabinets, trim for houses and church pews. Later the next year, however, a fire broke out and damaged the building beyond repair.

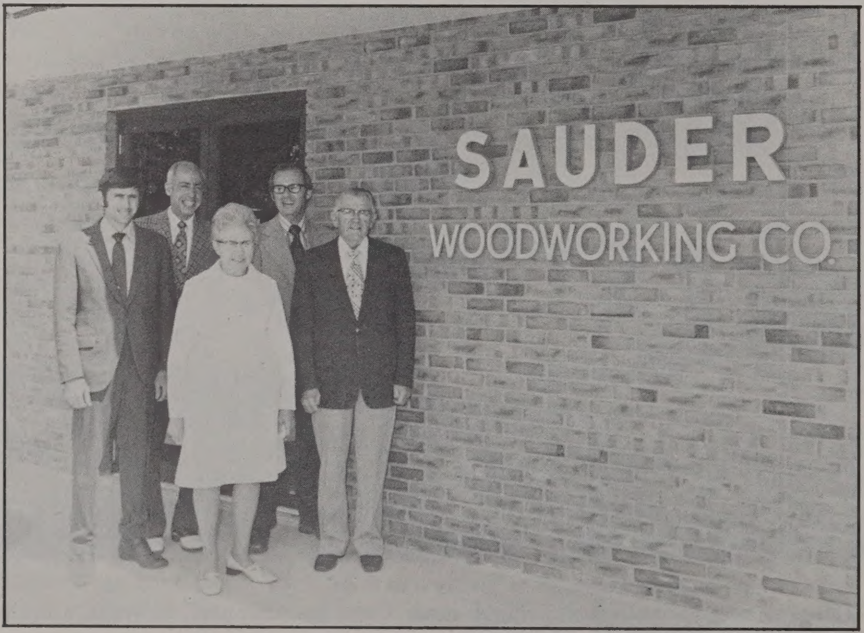


A new two story, 46′ x 68′ block building was erected in 1937 for the growing business. Sauder's began to manufacture occasional tables in addition to their many church furniture orders.

Erie and his bride, Orlyss (Short), whom he married in February of 1976, spend a lot of time at the museum. He likes to walk around and talk with the people, explaining how he acquired this piece or that piece, and what its use was. "To be real honest, I've had a lot of fun doing this," grins Erie, flinging his arms out to encompass the sprawling complex.

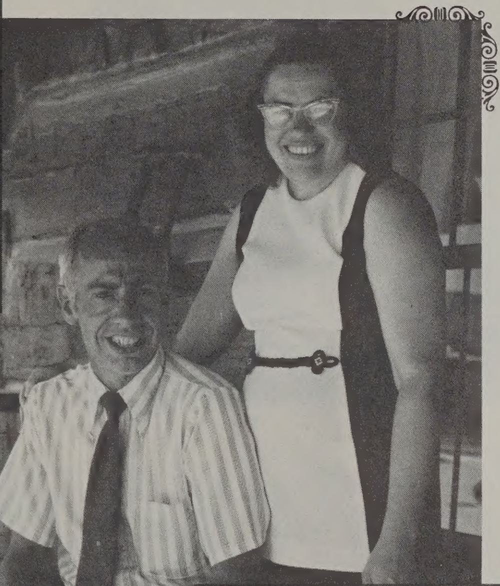
So, with his own roots buried deeply in Fulton County, where he started as "just a farm boy," Erie has worked hard, dreamed just enough, and cared enough not only to attain personal success, but to preserve for others the heritage left by his ancestors; a heritage he personifies.

Erie has been successful during his lifetime. "What is really success? It's getting along with people," Erie stresses. "It isn't money, and it isn't a museum or things. Success is still getting along with people."



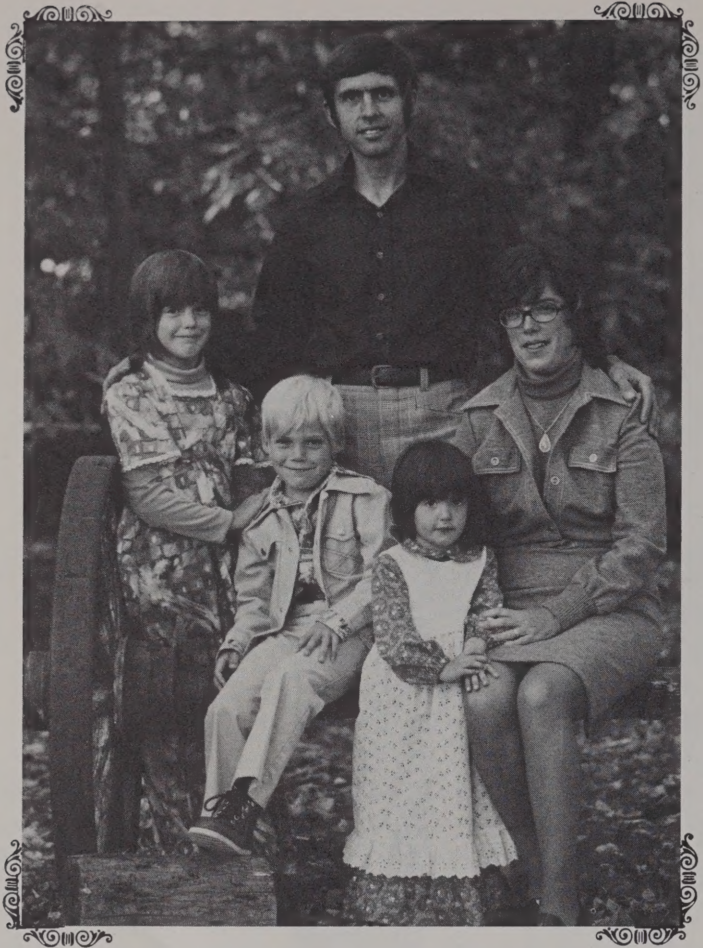
Leona and Erie Sauder and their three sons, Myrl, Delmar, and Maynard.

Erie and Orlyss (Short) Sauder.



Delmar and Evelyn (Lee) Sauder.

Maynard and Carolyn Sauder with children, Deborah, Diane and Kevin. Carolyn, Erie's daughter-in-law, is coordinator at Sauder's Museum, Farm and Craft Village. Erie calls her his "right hand man."

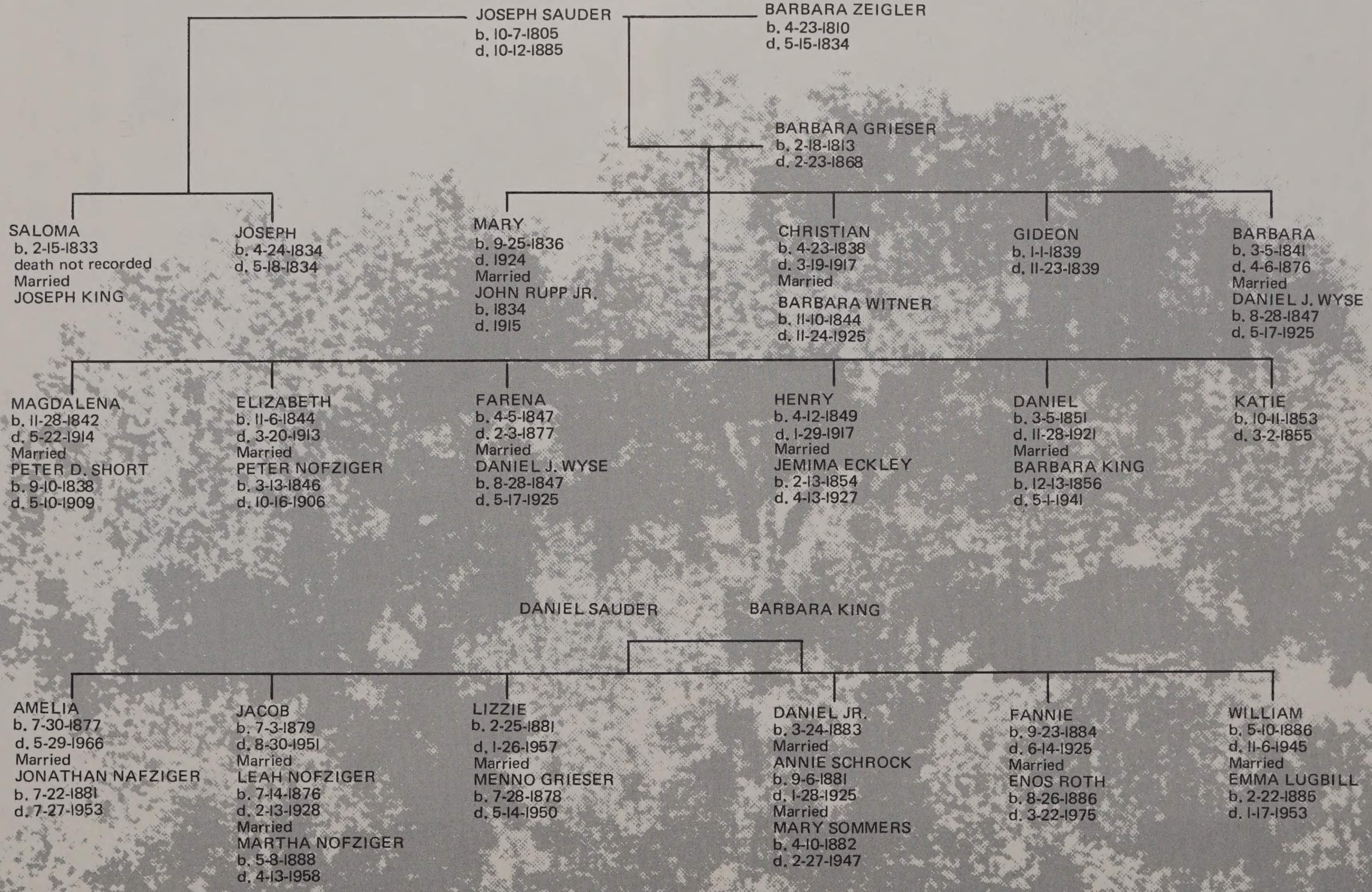


Myrl and Freida Sauder with children Nancy, Daniel and Julie.

Stepdaughter Elaine (Short) Graber with husband, David, and children, Mark, Amy and Ricky.

Sauder Family Tree

HENRY SAUDER MOVED WITH HIS FAMILY TO THE U.S.A. IN 1805. JOSEPH SAUDER, ERIE'S GREAT-GRANDFATHER, WAS BORN ON THE SHIP COMING OVER.



JOSEPH SAUDER
b. 10-7-1805
d. 10-12-1885

BARBARA ZEIGLER
b. 4-23-1810
d. 5-15-1834

BARBARA GRIESER
b. 2-18-1813
d. 2-23-1868

SALOMA
b. 2-15-1833
death not recorded
Married
JOSEPH KING

JOSEPH
b. 4-24-1834
d. 5-18-1834

MARY
b. 9-25-1836
d. 1924
Married
JOHN RUPP JR.
b. 1834
d. 1915

CHRISTIAN
b. 4-23-1838
d. 3-19-1917
Married
BARBARA WITNER
b. 11-10-1844
d. 11-24-1925

GIDEON
b. 1-1-1839
d. 11-23-1839

BARBARA
b. 3-5-1841
d. 4-6-1876
Married
DANIEL J. WYSE
b. 8-28-1847
d. 5-17-1925

MAGDALENA
b. 11-28-1842
d. 5-22-1914
Married
PETER D. SHORT
b. 9-10-1838
d. 5-10-1909

ELIZABETH
b. 11-6-1844
d. 3-20-1913
Married
PETER NOFZIGER
b. 3-13-1846
d. 10-16-1906

FARENA
b. 4-5-1847
d. 2-3-1877
Married
DANIEL J. WYSE
b. 8-28-1847
d. 5-17-1925

HENRY
b. 4-12-1849
d. 1-29-1917
Married
JEMIMA ECKLEY
b. 2-13-1854
d. 4-13-1927

DANIEL
b. 3-5-1851
d. 11-28-1921
Married
BARBARA KING
b. 12-13-1856
d. 5-1-1941

KATIE
b. 10-11-1853
d. 3-2-1855

DANIEL SAUDER

BARBARA KING

AMELIA
b. 7-30-1877
d. 5-29-1966
Married
JONATHAN NAFZIGER
b. 7-22-1881
d. 7-27-1953

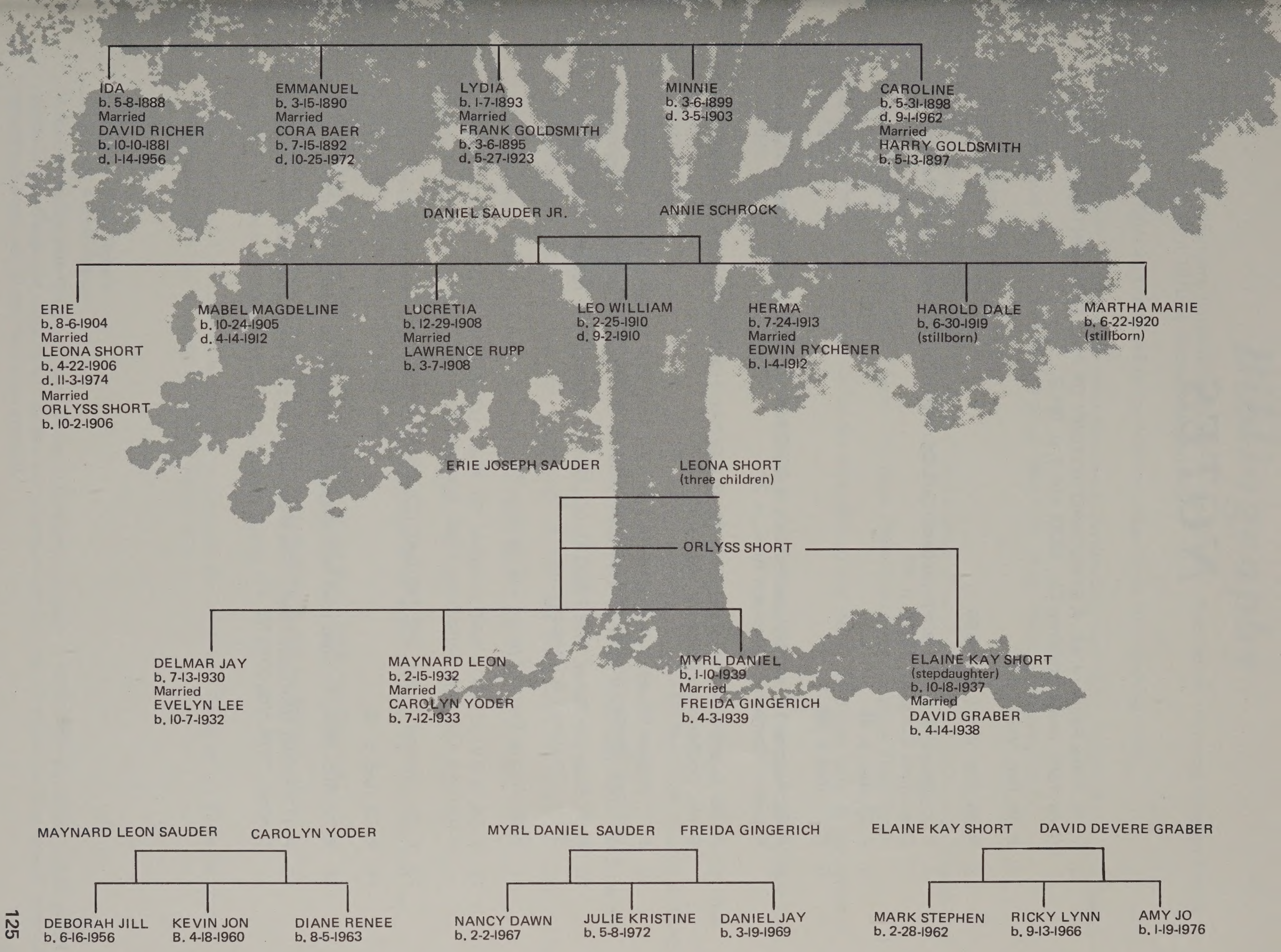
JACOB
b. 7-3-1879
d. 8-30-1951
Married
LEAH NOFZIGER
b. 7-14-1876
d. 2-13-1928
Married
MARTHA NOFZIGER
b. 5-8-1888
d. 4-13-1958

LIZZIE
b. 2-25-1881
d. 1-26-1957
Married
MENNO GRIESER
b. 7-28-1878
d. 5-14-1950

DANIEL JR.
b. 3-24-1883
Married
ANNIE SCHROCK
b. 9-6-1881
d. 1-28-1925
Married
MARY SOMMERS
b. 4-10-1882
d. 2-27-1947

FANNIE
b. 9-23-1884
d. 6-14-1925
Married
ENOS ROTH
b. 8-26-1886
d. 3-22-1975

WILLIAM
b. 5-10-1886
d. 11-6-1945
Married
EMMA LUGBILL
b. 2-22-1885
d. 1-17-1953



IDA
b. 5-8-1888
Married
DAVID RICHER
b. 10-10-1881
d. 1-14-1956

EMMANUEL
b. 3-15-1890
Married
CORA BAER
b. 7-15-1892
d. 10-25-1972

LYDIA
b. 1-7-1893
Married
FRANK GOLDSMITH
b. 3-6-1895
d. 5-27-1923

MINNIE
b. 3-6-1899
d. 3-5-1903

CAROLINE
b. 5-31-1898
d. 9-1-1962
Married
HARRY GOLDSMITH
b. 5-13-1897

DANIEL SAUDER JR.
ANNIE SCHROCK

ERIE
b. 8-6-1904
Married
LEONA SHORT
b. 4-22-1906
d. 11-3-1974
Married
ORLYSS SHORT
b. 10-2-1906

MABEL MAGDELINE
b. 10-24-1905
d. 4-14-1912

LUCRETIA
b. 12-29-1908
Married
LAWRENCE RUPP
b. 3-7-1908

LEO WILLIAM
b. 2-25-1910
d. 9-2-1910

HERMA
b. 7-24-1913
Married
EDWIN RYCHENER
b. 1-4-1912

HAROLD DALE
b. 6-30-1919
(stillborn)

MARTHA MARIE
b. 6-22-1920
(stillborn)

ERIE JOSEPH SAUDER
LEONA SHORT
(three children)

ORLYSS SHORT

DELMAR JAY
b. 7-13-1930
Married
EVELYN LEE
b. 10-7-1932

MAYNARD LEON
b. 2-15-1932
Married
CAROLYN YODER
b. 7-12-1933

MYRL DANIEL
b. 1-10-1939
Married
FREIDA GINGERICH
b. 4-3-1939

ELAINE KAY SHORT
(stepdaughter)
b. 10-18-1937
Married
DAVID GRABER
b. 4-14-1938

MAYNARD LEON SAUDER
CAROLYN YODER

DEBORAH JILL
b. 6-16-1956

KEVIN JON
B. 4-18-1960

DIANE RENEE
b. 8-5-1963

MYRL DANIEL SAUDER
FREIDA GINGERICH

NANCY DAWN
b. 2-2-1967

JULIE KRISTINE
b. 5-8-1972

DANIEL JAY
b. 3-19-1969

ELAINE KAY SHORT
DAVID DEVERE GRABER

MARK STEPHEN
b. 2-28-1962

RICKY LYNN
b. 9-13-1966

AMY JO
b. 1-19-1976

NOTES

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9. P. 37, Richard Sanders Allen, COVERED BRIDGES OF THE MIDDLE WEST, (Brattleboro, Vermont: Stephen Greene Press, Copyright 1970 by Richard Sanders Allen), p. 1-2.
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14. P. 63, Ibid, p. 16.
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16. P. 117, Shirley (Nofziger) Short, "The Metamorphosis of a Little Town Barn" from Sawoco, October, 1974, Vol. XVI, No. VI.

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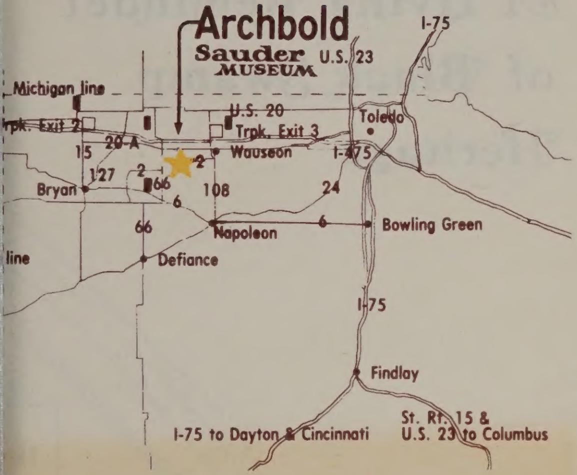
CREDITS

Drawings - Mary Weigus
Lettering - Karen Minnix

A special thanks goes to Gary Frazier, Museum Curator, who gave us much information on buildings and pieces in the village and museum and helped out whenever needed and, of course, to Erie Sauder, without whom this book would not have been possible.

ERIE SAUDER


Archbold
Sauder MUSEUM
U.S. 23
I-75
Michigan line
Trpk. Exit 2
U.S. 20
Trpk. Exit 3
Toledo
20-A
15
2
Wauseon
I-475
127
2
66
Bryan
6
108
24
66
Napoleon
6
Bowling Green
line
Defiance
I-75
Findlay
I-75 to Dayton & Cincinnati
St. Rt. 15 & U.S. 23 to Columbus

der Museum Farm and Craft Village
St. Rt. 2, Archbold, Ohio 43502

'9 Season — April 18-November 10

ADMISSION	HOURS
s (over 18). . . . $3.00	Mon. thru Fri. 9:30-5:00
nts (6-18). $1.50	Sat. 9:30-6:30; Sun. 1:30-5:30
r 6 with parents . . . Free	

rates availabale. Call for reservations and information

Museum Phone (419) 445-5251

FOR YOUR INFORMATION:

▮ On Map, campgrounds

eelchairs are available

are not permitted

eum and Restaurant are under separate management. se make reservations with each.

shop at museum open April 18 thru December 22.

museum is a non profit foundation set up by Erie Sauder. admission fees and gift sales go directly for staffing and ntaining the village.

ADJACENT TO MUSEUM

DIE ALT SCHEIER — *The Old Barn Restaurant*
atures family style serving of good *Home Cooking.*
Restaurant open year round 11 a.m. to 9 p.m.
CLOSED SUNDAY. Party rooms available.
Restaurant Ph. (419) 445-2231

DOUGHBOX
bakery specializing in homemade bread, rolls, pies.
pen daily 9:30 to 5:00 year round. Closed Sunday.
Bakery Ph. (419) 445-0321

Sauder Museum

FARM AND CRAFT VILLAGE

1979 Season

Stroll into the past as you visit:

- An 1860 HOMESTEAD
- A VILLAGE alive with craftsmen and well-informed guides.
- A MUSEUM displaying restored farm, wooodworking and household collectables

A—ENTRANCE—*Hospitality House*

Here is where the adventure thru the living museum begins. Obtain your tickets and information here. Enjoy a light lunch or snack. You may also purchase a special gift or a handmade craft from one of our resident craftsmen.

B—RESTROOMS

1. THE HOMESTEAD

Your **farmhouse** visit will take you back almost 100 years. Then, as you tour the **farmyard** -the summer kitchen, smoke-house, ashery, fruit & vegetable dryer, spring house, garden and out-door cooking area, you'll see there was as much work outside the home as inside. In the **barn area** you'll enjoy seeing the hand-hewn structure, the many animals and the old farm tools. You might even catch a ride in our horse-drawn buggy.

2. ERIE'S FARM SHOP

As a young man of 16, Erie J. Sauder used this building on his parent's farm to make items for his father and neighboring farmers. It is equipped with some of the original tools.

3. SAUDER CABINET SHOP

This shop is equipped with a rare collection of hand-powered woodworking tools that our craftsman will demonstrate for you.

4. THE POTTER'S SHOP

Nearly every village had its one-man "pothouse." Watch our potter transform a lump of clay into a work of art.

5. ROTH BARBER SHOP

An 1880's shop which featured haircuts and shaves but also provided a community forum on economics, politics, weather, and local gossip.

6. NOFZIGER BLACKSMITH SHOP

Watch our blacksmith work the bellows at his forge as he pounds out reproductions of early ironwork pieces in his 1840-1900 shop.

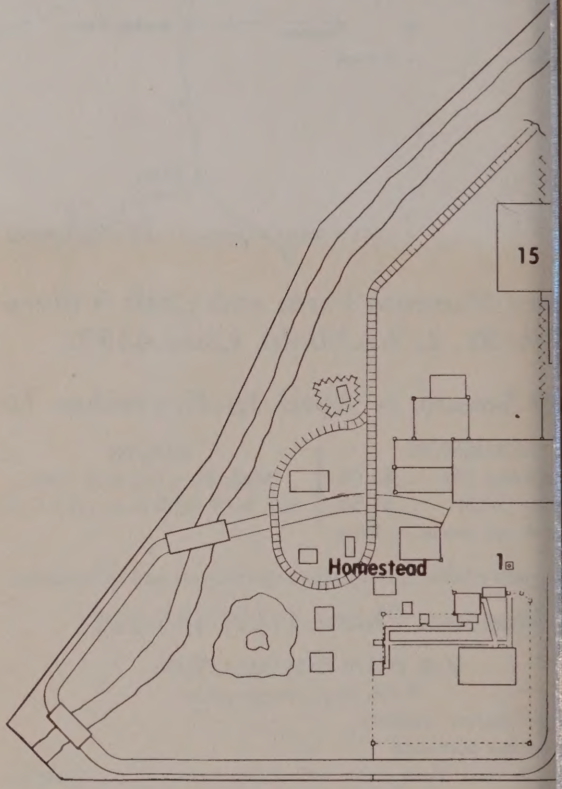
7. CLIFF'S LEATHERSMITHING

Leather work was vital to the Black Swamp settlers. Craftsmen use early tools to work with animal hides.

8. WOOD SPECIALTIES

See craftsmen at the lathe, or caning chairs, or carving.

A Living Reminder of Black Swamp Heritage



9. LAUBER'S GENERAL STORE

Our general store is stocked as it might have been fr
1870-1900. Stop in to visit, pick up mail, or sell egg

10. ST. MARK'S LUTHERAN CHURCH

This church was first used as a school and convertec
a church in 1880. Religion was central to the early cc
munity of Germanic settlers, who were predominar
of Mennonite or Lutheran background.

11. LOG SCHOOL HOUSE

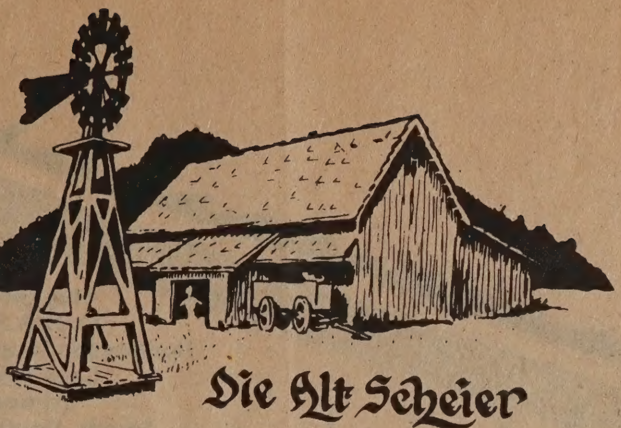
This is a replica of the first school in Fulton Cou
which was a small log structure built in 1836.

SPECIAL EDITION

WEATHER

FAIR: JUST
RIGHT FOR
RELAXED
DINING

HOSTS:
LeAnne & Dale
Gautshe



EXTRA

CONTENTS

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Pg. 2 . . . . Menu
Pg. 3 . . . . Menu
Pg. 4 . . . . . Features

HOURS
Mon. - Sat.
11:00 am - 9:00 pm
Closed Sundays

PHONE: 445-2231

DIE ALT SCHEIER | STATE ROUTE 2 | ARCHBOLD, OHIO 43502

We welcome diners to DIE ALT SCHEIER

We at Die Alt Scheier welcome you to an evening's journey back to the simple, refreshing days at our grandparents. Relax and imagine that you have spent a long day working on a farm and are just now settling back in pleasant anticipation of a warm, hearty meal.

Our fare is simple and our family style servings are ample. We have learned many exciting Old Country cooking secrets from Grandma Sauder and Aunt Leah Yedica (who, incidentally, was often called "the best cook in Fulton County").

Almost all of our foods are cooked from scratch and we have earnestly tried to eliminate as many preprocessed foods from our menu as possible. We think that you will agree with us after sampling your meal that the extra time and effort it takes to cook from scratch is certainly worth it.

From the first spoonful of warm homemade soup, prepared on an old-fashioned cookstove, to the last delicious crumb of pastry, baked daily in The Doughbox bakery, we want to treat you to an unparalled dining experience.

But even more than that, we hope our warm, friendly and unhurried atmosphere can help you to remember and share some of the fondest memories from your own "good old days", whether you might be eight or eighty.

Thresher's Buffet rooted in tradition

On Friday and Saturday evenings, diners can treat themselves to the "Thresher's Buffet". Modeled after a longstanding cooking custom, each buffet will include seven "sours", seven "sweets" and several kinds of meat.

The "sours" include salad, cold slaw, three bean salad and an assortment of vegetables, while the "sweets" consist of desserts like puddings, tapioca and pies.

Grandma would always have seven "sweets" and an equal number of "sours" at any special meal. We feel that you are our special guests, "company" as grandma would say, so we try to do equally well with our "Thresher's Buffet".

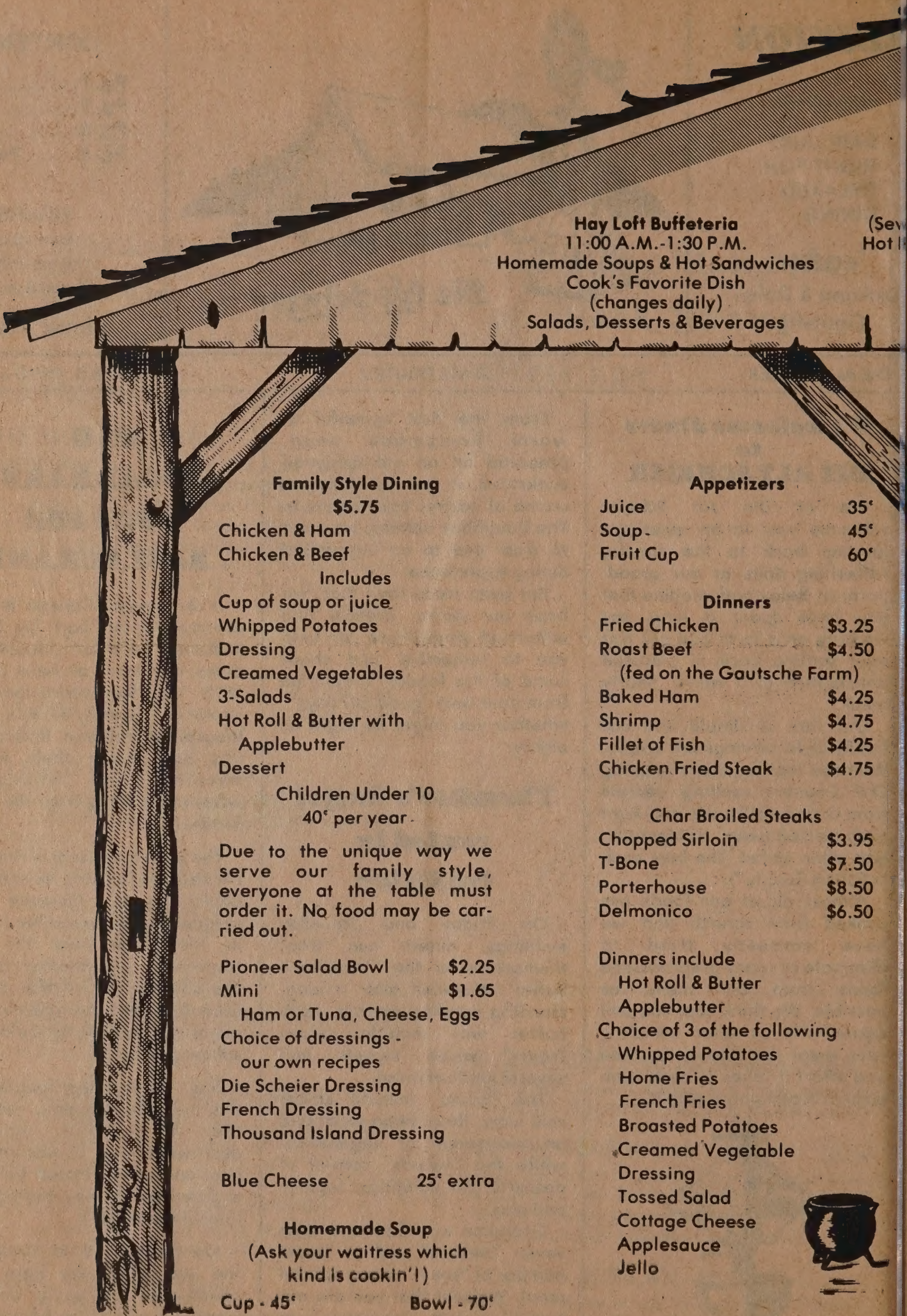
OLD LOCAL BARN USED FOR RESTAURANT

It is thought George Britsch constructed this barn for Mose Stutzman on a farm about two miles northeast of here about 1875. As the years passed, several generations of Riegsecker children froliced in this barn while their elders sweated and struggled, wrestling a living from the rich, fertile soil.

The barn is unusual in that it is constructed almost entirely of poplar wood. Observe the unique jigsaw puzzlelike splice in the beam over the entranceway and another above the door to the kitchen and a little to the left. A single durable pin of wood is all that holds the splice together.

Erie Sauder, the founder of this museum complex, rescued the barn from planned destruction and it was moved overland across frozen fields in a five day journey during the late winter of 1974.

We have tried to recapture the era when the barn was constructed by using antique furniture and light fixtures as well as scattering an ever-growing set of antique artifacts throughout our restaurant.



Hay Loft Buffeteria
11:00 A.M.-1:30 P.M.
Homemade Soups & Hot Sandwiches
Cook's Favorite Dish
(changes daily)
Salads, Desserts & Beverages

Family Style Dining
$5.75
Chicken & Ham
Chicken & Beef
Includes
Cup of soup or juice
Whipped Potatoes
Dressing
Creamed Vegetables
3-Salads
Hot Roll & Butter with
Applebutter
Dessert
Children Under 10
40¢ per year

Due to the unique way we serve our family style, everyone at the table must order it. No food may be carried out.

Pioneer Salad Bowl	$2.25
Mini	$1.65

Ham or Tuna, Cheese, Eggs
Choice of dressings -
our own recipes
Die Scheier Dressing
French Dressing
Thousand Island Dressing

Blue Cheese	25¢ extra

Homemade Soup
(Ask your waitress which
kind is cookin'!)
Cup - 45¢ Bowl - 70¢

Appetizers

Juice	35¢
Soup	45¢
Fruit Cup	60¢

Dinners

Fried Chicken	$3.25
Roast Beef (fed on the Gautsche Farm)	$4.50
Baked Ham	$4.25
Shrimp	$4.75
Fillet of Fish	$4.25
Chicken Fried Steak	$4.75

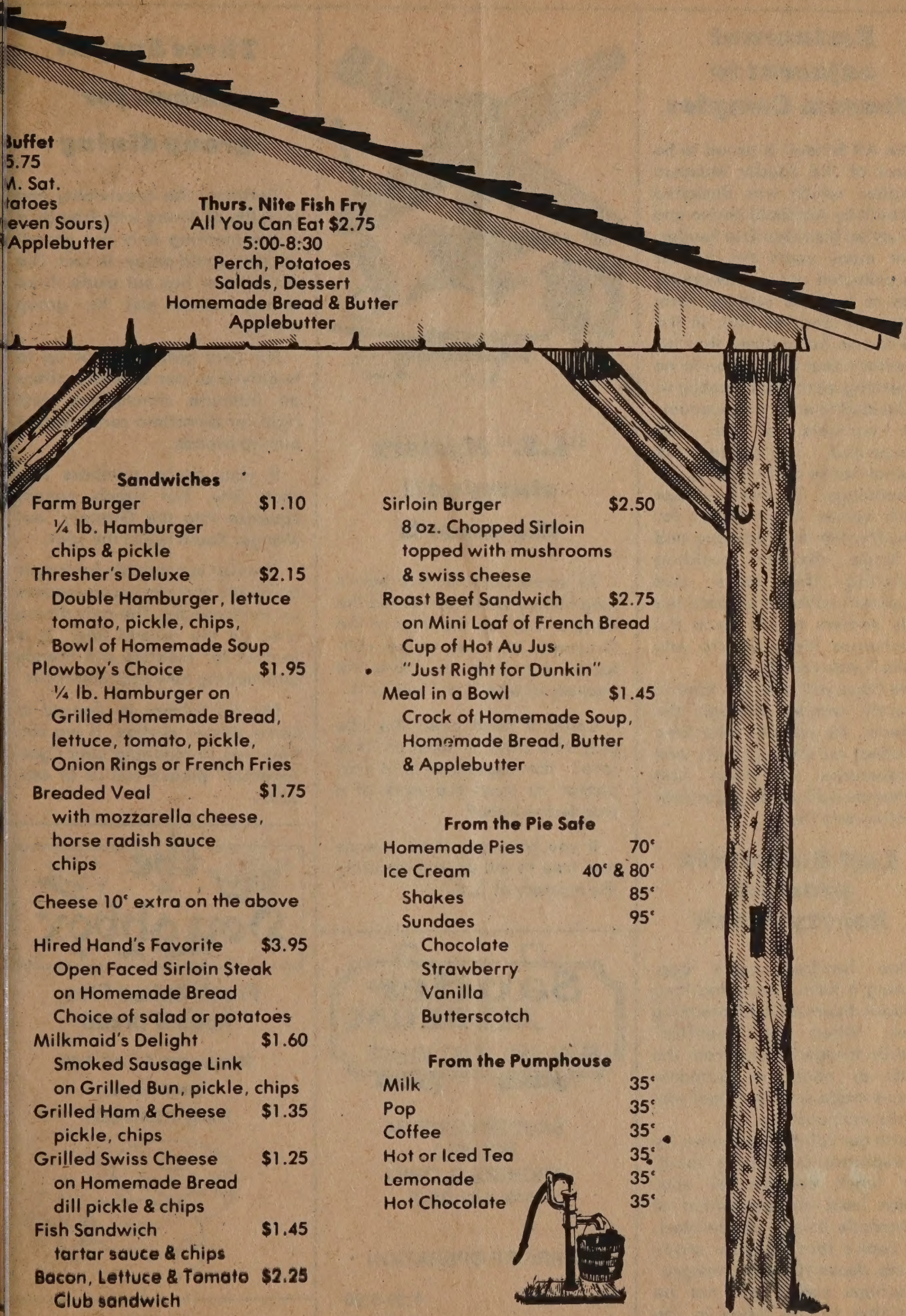
Char Broiled Steaks

Chopped Sirloin	$3.95
T-Bone	$7.50
Porterhouse	$8.50
Delmonico	$6.50

Dinners include
Hot Roll & Butter
Applebutter
Choice of 3 of the following
Whipped Potatoes
Home Fries
French Fries
Broasted Potatoes
Creamed Vegetable
Dressing
Tossed Salad
Cottage Cheese
Applesauce
Jello

Buffet
5.75
M. Sat.
tatoes
even Sours)
Applebutter

Thurs. Nite Fish Fry
All You Can Eat $2.75
5:00-8:30
Perch, Potatoes
Salads, Dessert
Homemade Bread & Butter
Applebutter



Sandwiches

Farm Burger ¼ lb. Hamburger chips & pickle	$1.10
Thresher's Deluxe Double Hamburger, lettuce tomato, pickle, chips, Bowl of Homemade Soup	$2.15
Plowboy's Choice ¼ lb. Hamburger on Grilled Homemade Bread, lettuce, tomato, pickle, Onion Rings or French Fries	$1.95
Breaded Veal with mozzarella cheese, horse radish sauce chips	$1.75

Cheese 10¢ extra on the above

Hired Hand's Favorite Open Faced Sirloin Steak on Homemade Bread Choice of salad or potatoes	$3.95
Milkmaid's Delight Smoked Sausage Link on Grilled Bun, pickle, chips	$1.60
Grilled Ham & Cheese pickle, chips	$1.35
Grilled Swiss Cheese on Homemade Bread dill pickle & chips	$1.25
Fish Sandwich tartar sauce & chips	$1.45
Bacon, Lettuce & Tomato Club sandwich	$2.25
Sirloin Burger 8 oz. Chopped Sirloin topped with mushrooms & swiss cheese	$2.50
Roast Beef Sandwich on Mini Loaf of French Bread Cup of Hot Au Jus "Just Right for Dunkin"	$2.75
Meal in a Bowl Crock of Homemade Soup, Homemade Bread, Butter & Applebutter	$1.45

From the Pie Safe

Homemade Pies	70¢
Ice Cream	40¢ & 80¢
Shakes	85¢
Sundaes Chocolate Strawberry Vanilla Butterscotch	95¢

From the Pumphouse

Milk	35¢
Pop	35¢
Coffee	35¢
Hot or Iced Tea	35¢
Lemonade	35¢
Hot Chocolate	35¢

Restaurant adjacent to Museum Complex

Die Alt Scheier is proud to be a part of the Sauder Museum complex, which was designed and built by Archbold native and self-styled historian Erie Sauder.

For many years Mr. Sauder had collected old woodworking tools as well as antique farm equipment and the like. In the late sixties he realized that his collector's zeal had grown to be something more than a hobby so he decided to erect his museum.

It consists of an old homestead, including the original house and many of the outbuildings, a craft village which serves as a haven for many frontier style artisans, and a large display building featuring the tools and equipment which enenabled the early settlers to transform the treacherous Black Swamp into fertile Fulton County.

We hope you take the time to leisurely wander through the museum. As you do, take time to reflect on the ingenuity and perseverance of these first settlers as well as the great debt we all owe to them.

Loft Buffeteria provides hearty lunch

One hundred years ago, running a farm demanded long arduous hours of backbreaking labor. When the "menfolk" wearily trudged home from the fields at noontime Grandma always made sure her meal was ample and nutritious.

With our Loft Buffeteria we try to duplicate Grandma's meal. Our lunch consists of your choice from an assortment of homemade soups, sandwiches, the cook's favorite dish, crispy salads, desserts and beverages.

Perhaps you might not be returning to the fields in the afternoon but our buffet is designed so you can easily fit it in your lunch hour.

"L.S." Mystery stumps all the experts

At some point in this barn's long history someone carved the initials "L.S." on the door of the Grainery. No one we've contacted can help us solve the mystery of who "L.S." was or is.

Could it have been the idle play of a child, a proof of "true love", the signature of a carpenter, or even the work of a wandering hobo?

If you have any clues, please feel free to aid us in unraveling the mystery of "L.S."

Sauder MUSEUM
FARM AND CRAFT VILLAGE

SAUDER MUSEUM
ROUTE 2
ARCHBOLD, OHIO
419-446-2541

HOURS OF OPERATION

Mon.-Fri.	9:30-5:00
Saturday	9:30-6:30
Sunday	1:30-5:30

Three Special Rooms for group dining

Certainly the conviviality and joviality of dining with friends is not something only our grandparents could enjoy. In fact, Die Alt Scheier has set aside three dining rooms just for group dining.

For cozy gatherings of up to twenty-five, our Granary offers an intimate atmosphere just right for dinertime conversation among friends.

If your group numbers less than fifty, but simply cannot squeeze into the Granery, our Manger Room is just the spot.

The Loft is available for larger banquets and can accommodate up to 80 people. The only dining area on the second floor, it is perfect for meeting old friends and making new acquaintances.

Die Alt Scheier is pleased to serve dinner parties. If we can help you in planning your "get-together" please call us at 445-2231.

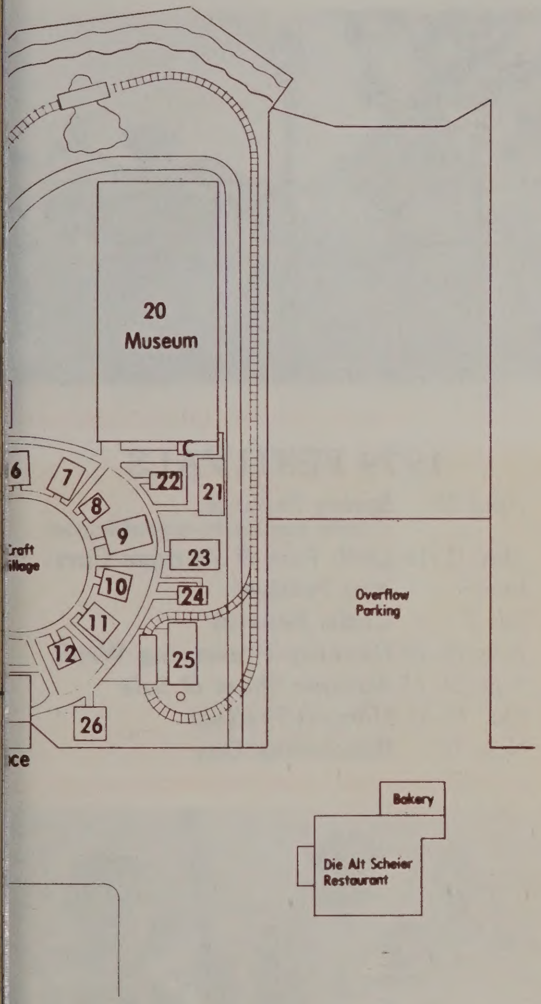
the Doughbox

Fresh Baked Pies, Rolls & Bread

Monday thru Sat. 10 - 5:00
Closed Sunday
Phone 419/445-0321

STAFF

Reporter. . . . . Tom Bamonte
Artist . . . . Jim Johnson



. THE EICHER LOG CABIN

e cabin was built in 1847 and is typical of the homes the early settlers in this area. It was built on the first d in the community.

. THE BROOM SHOP

l styles of brooms are handmade in this village shop.

. THE GLASS BLOWER'S SHOP

ntil the mid-nineteenth century, all glassware in this untry was hand blown. Large furnaces are blazing so u can watch our artisan demonstrate the early craft glass blowing.

15. RESTORATION CENTER

(Employees Only)

16. THE ICE CREAM PARLOR

Stop in for a hand-dipped cone in a variety of flavors.

17. WOODSMAN'S SHELTER

Craftsmen demonstrate the skills necessary for early builders by making shingles, mortise and tenons, wood chopping and using a schnitzelbank.

18. THE CIDER PRESS (Seasonal Operation Only)

19. W.O. TAYLOR PRINTING OFFICE

See a reproduction of the area's first printing office with the original machinery of W. O. Taylor (1885).

20. THE MUSEUM

A fine display of tools, machinery and household items used by the rural and early industrial community. Be sure to see the section paying tribute to some of the early craftsmen who influenced the development of the community. Women demonstrate the art of quilting.

21. THE MEETING PLACE

A center for small group meetings and student lunches.

C—RESTROOMS

22. BARBARA'S WEAVING SHOP

Watch our weavers work the loom and demonstrate the spinning done by early settlers.

23. DISTRICT 16 SCHOOLHOUSE

This 1890 schoolhouse is typical of the frame, one-room schoolhouse which had students through the eighth grade. Listen to members of the Retired Teacher's Association tell what it was like to teach there.

24. DR. McGUFFIN'S OFFICE

Dr. McGuffin built this office in nearby Pettisville in 1901. It features many of the early medical instruments used by doctors at that time.

25. ELMIRA DEPOT & GIFT SHOP

The depot is furnished with equipment of its time. It served as a Wabash freight and passenger station for many years. In the baggage room you might choose a handmade gift to take along home. Children will enjoy a ride on the 1/8 scale replica of the famous Wabash steam engine.

26. THE REBEAU HOUSE (Employees Only)

SOUVENIR ISSUE "THE OLD BARN" SUMMER 1976

Restaurant adjacent to Museum Complex

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For many years Mr. Sauder

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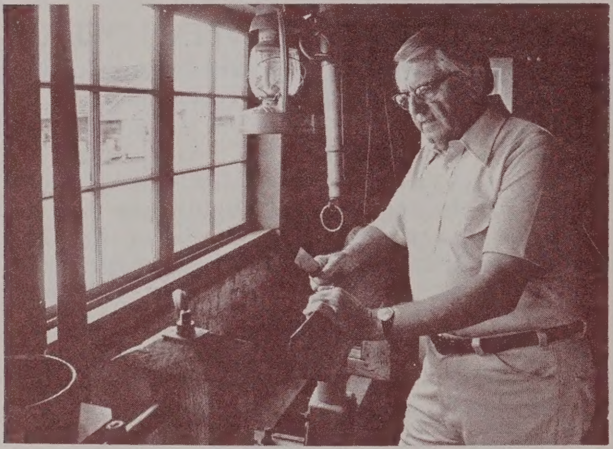
THE BLACK SWAMP

The first settlers arrived in the Black Swamp of Northwestern Ohio in 1834, making their home at Lauber Hill. This area of Ohio was the last section of the state to be settled because it consisted of over two thousand square miles of flat, swampy, unhealthy land where fever and sickness plagued the settlers.

The massive drainage and land reclamation of the 1850's eventually changed the "Black Swamp" into rich farm land.



Erie Sauder in his Farm Shop

HOW THE MUSEUM BEGAN

Always interested in local history, Erie J. Sauder began gathering tools to display to the many visitors coming through the Sauder Woodworking Company. He wanted to show how early craftsmen worked. The collection grew and soon Erie was adding farm tools and household items.

In 1971 he realized that his collection had grown into something beyond a personal hobby and the Sauder Foundation was formed. So the farm, which included the house, barn and sheepshed was purchased. Erie restored those buildings and added others to make it a typical farm of the 1860's.

The project continued to grow. Soon a village and a large display building were on the drawing boards. Most of the buildings in the village are original structures that were located in the area.

In 1974 Erie moved in an old barn which he restored and made into a restaurant. The museum-restaurant complex opened in the summer of 1976.

1979 FESTIVALS

April 21	***Spring Festival*** Sheep shearing; hi-wheeled bicycles
May. 12-13	***Quilt Fair & Antique Cars***
June 9	***Arts Festival***
July 7	***Crafts Festival***
Aug. 13-18	***Canning-Preserving Week***
Sept. 22-23	***Antique Show & Sale***
Oct. 12-13	***Harvest Festival***
Nov. 10	***Butchering Day***

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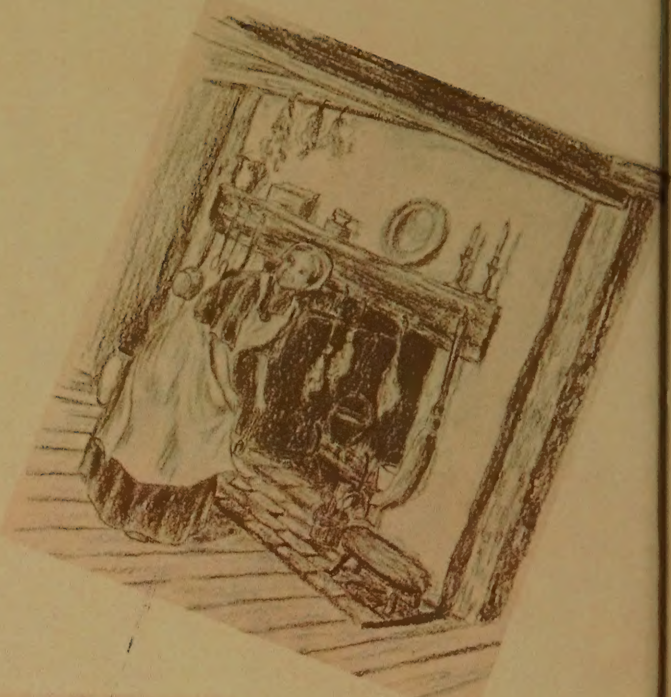

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